

**MILITARY ACTIVITIES AND THE ENVIRONMENT?  
THEOLOGICAL-ETHICAL RESPONSES FROM AN  
ANGLICAN PERSPECTIVE**

BY

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## **DECLARATION**

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## ABSTRACT

This study focuses on Anglican ecotheological responses to the possible negative impact of military activities on the environment. Chapter One gives clarity regarding the central concepts in as well as the main theme of the study. It also provides an introduction to and the motivation for the study, explains the research approach and methodology that has been employed, states the research question that will be answered, the aims of the study and, finally, gives an outline of chapters the dissertation comprises of. Chapter Two explores the nature of the negative impact of military activities may have on the environment. This specifically identifies the so-called levels of war, namely at the level of national strategy, at operational levels and at tactical levels and how activities at each level may contribute to environmental degradation. Using war as an example, Chapter Three gives a historical overview and examples of the extent of the negative impact (physical as well as morally) military activities in the past have had on the environment. Chapters Four to Six focus on the nature, content and possible role ecotheological responses may have to the negative impact of military activities on the environment. Since Anglican ecotheological responses are at the centre of this study, it is argued in Chapter Four that the Lambeth Conferences already offer some valuable guidance to the Anglican Community in the form of ecotheological themes, inferences, notions and frameworks from which a nuanced Anglican ecotheology may be formulated. Chapter Five offers additional Anglican ecotheological sources in addition to the Lambeth Conferences in the form of other Anglican forums, such as Anglican Communion Environmental Network (ACEN), as well as the views of a selection of Anglican theologians that to date have contributed to (Anglican) ecotheological thought. Chapters Four and Five thus provide guidelines toward an Anglican ecotheological construct according to which the world is viewed “as God views it”, that is, a perspective predicated by principles promoting interrelationships, interdependence and intercommunion.

The final chapter of this study, Chapter Six, revisits the research question posed in Chapter One and summarises the main arguments offered in answering it. Here, the study also proposes how an Anglican ecotheological construct may be employed by the Anglican Church of Southern Africa (ACSA) in collaboration with the (South African) Department of Defence (DOD) in addressing current or possible future negative impact of the military on the environment. Chapter Six concludes that, within the SANDF, Anglican chaplains are in a unique position to use Anglican ecotheology to promote the idea of the coexistence between the military and the natural world, to (theologically) encourage the SANDF to recognise creation as a companion, a fellow sojourner and trusted “significant other” without which humanity cannot exist or prosper. Such an ecotheological vision may inform short, medium

and long-term endeavours aimed at ecological sustainability and responsible development, even in contexts of military intervention.

## **ABSTRAK**

Hierdie studie fokus op Anglikaanse ekoteologiese response op die moontlike negatiewe impak van militêre aktiwiteite op die omgewing. Hoofstuk Een gee helderheid oor die kernkonsepte in, sowel as die oorhoofse tema van die studie. Dit bied ook 'n inleiding tot en die motivering vir die studie, dit verduidelik die navorsingsonwerp en -metodologie wat gebruik word en stel die navorsingsvraag wat ondersoek word en die doelwitte van die studie. Dit gee ook, ten slotte, 'n oorsig van die hoofstukke in hierdie proefskrif. Hoofstuk Twee ondersoek die aard van die negatiewe impak wat militêre aktiwiteite mag hê op die omgewing. Daar word spesifiek verwys na die sogenaamde vlakke van oorlogvoering, naamlik op die vlak van nasional strategie, die operasionele vlak en die taktiese vlak en hoe aktiwiteite op elk van hierdie vlakke kan bydra tot omgewingsagteruitgang. Deur oorlogvoering as voorbeeld te gebruik, gee Hoofstuk Drie 'n oorsig en voorbeelde van mate van die (fisiese en morele) negatiewe impak wat militêre aktiwiteite kan hê op die omgewing. Hoofstukke Vier to Ses fokus op die aard, inhoud en moontlike rol wat ekoteologiese response mag hê op die negatiewe impak van militêre aktiwiteite op die omgewing. Aangesien Anglikaanse ekoteologiese response sentraal tot hierdie studie is, word in Hoofstuk Vier geargumenteer dat die sogenaamde Lambeth Konferensies reeds waardevolle riglyne bied aan die Anglikaanse Gemeenskap in die vorm van ekoteologiese temas, verwysings, idees en raamwerke wat kan dien as basis vir Anglikaanse ekoteologie. Hoofstuk Vyf ondersoek addisionele Anglikaanse ekoteologiese bronne naas die Lambeth Konferensies in die vorm van ander internasionale Anglikaanse forums, soos die Anglikaanse Gemeenskapsomgewingsnetwerk (Anglican Communion Environmental Network – ACEN), sowel as die sienings van geselekteerde Anglikaanse teoloë wat tot op hede bydraes gemaak het tot Anglikaanse ekoteologiese nadenke. Hoofstukke Vier en Vyf bied daarom riglyne vir 'n Anglikaanse ekoteologiese konstruk in terme waarvan die wêreld gesien kan word “soos God dit sien”, dit is, vanuit 'n perspektief en volgens beginsels geskoei op onerlinge verhoudings, onderlinge afhanklikheid en onderlinge kommunikasie.

Die slothoofstuk, Hoofstuk Ses, herbesoek die navorsingsvraag gestel in Hoofstuk Een en som die hoofargumente in die beantwoording daarvan op. In hierdie hoofstuk word ook voorgestel hoe 'n Anglikaanse ekoteologiese konstruk gebruik mag word deur die Anglikaanse Kerk van Suider-Africa in samewerking met die Suid-Afrikaanse Nasionale Departement van Verdediging (SANDV) om huidige of toekomstige negatiewe omgewingsimpak van militêre aktiwiteite aan te spreek. Daar word ook tot die gevolgtrekking

gekom dat Anglikaanse kapelane in 'n unieke posisie is in die SADV om Anglikaanse ekoteologie te gebruik om die idee te bevorder van die naasbestaan van die militêre en die natuurlike omgewings, om die SANDV (teologies) aan te moedig om die Skepping te sien as sy metgesel, reisgenoot en as betroubare “betekenisvolle ander” waarsonder die mens nie kan voortbestaan en floreer nie. Sò 'n ekologiese visie mag die kort-, medium- en langtermyn ywer vir ekologiese onderhoubaarheid en verantwoordelike ontwikkeling verseker, selfs in die konteks van militêre intervensies.

## DEDICATION

TO

Dikeledi Manyaku Filda Mokobake

(*née* Mphahlele),

my dearest wife, who became my pillar of strength, confidante, sister and friend

and to

Lesego, Letago, Thato Majane IV, my children and late niece Blessing, who became my fellow sojourners, study buddies and prayer partners,

to my late father Malekgena (Bauba, Tau ya Tswako) and my aging mother Makome Mafolo Mokobake (*née* Ratau' a Modishane 'a ganare)

and, last but not least,

to the memories lost in the burning of our old house on our arrival in Pretoria and at the inception of this study. To the great support from my two late brothers, Philip Mautjana and Moshimeng "Terror" Mokobake, my late cousin brothers Majane Pharo and Abram Ntompe Mokobake and, not forgetting, the steady and invaluable guidance of my late father-in-law, Kganki Lehlaga Mphahlele and his late wife Anna Ngwanamohube (*née* Nkadimeng).

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*TO GOD ONLY BE THE GLORY*

## LIST OF ABBREVIATIONS

ANC	African National Congress
AC	Anglican Communion
ACEN	Anglican Communion Environmental Network
ACC	Anglican Consultative Council
ACSA	Anglican Church of Southern Africa
AU	African Union
C <sup>2</sup>	Command and Control
CMS	Church Missionary Society
COG	Centre of Gravity
DIME	Diplomatic, Intelligence, Military and Economic
DOD	Department of Defence
DODI	Department of Defence Instruction
DP	Decisive Points
ECOWAS	Economic Community of West African States
EIP	Environmental Implementation Plan
EM	Environmental Management
FIB	Force Intervention Brigade
FMA	Forward Mobilisation Areas
FRELIMO	<i>Frente de Libertação Moçambique</i>
IATDC	Inter-Anglican Theological and Doctrinal Commission
IASCUFO	Inter-Anglican Standing Commission on Unity, Faith & Order
ICAOTD	International Commission for Anglican-Orthodox Theological Dialogue
ICC	International Criminal Court
JWP	Joint War Publication
LOAC	Law of Armed Conflict



MA	Mobilisation Area
MK	Umkhonto we Sizwe
MOOTW	Military Operations Other than War
NEMA	National Environmental Management Act, No. 107 of 1998.
OPFOR	Opposing Forces
POE	Ports of Embarkation
POD	Ports of Disembarkation
PSO	Peace Support Operations
RoE	Rules of Engagement
RENAMO	<i>Resistência Nacional Moçambicana</i>
RTZ	Rio Tinto Zinc Corporation
SADC	Southern African Development Community
SADF	South African Defence Force
SANDF	South African National Defence Force
S OCC	Stewardship of Creation Congress
SOOM	Staff Officer Operation Manual
TRC	Truth and Reconciliation Commission
UNITA	National Union for the Total Independence of Angola
UN	United Nation
USPG	United Society in the Propagation of Gospel
WMD	Weapons of Mass Destruction
WWF	World Wide Fund
WWI	World War I
WWII	World War II
ZANU	Zimbabwe Allied National Union

## TABLE OF CONTENTS

### CHAPTER ONE

#### INTRODUCTION AND BACKGROUND TO THE STUDY

<b>1.1 Introduction</b>	14
<b>1.2. Rationale</b>	20
<b>1.3. Overall Approach</b>	23
<b>1.4. Primary and Secondary Research Questions</b>	25
<b>1.5. Theoretical Framework: On Ecotheological Constructs</b>	26
<b>1.6. Methodology</b>	28
<b>1.7. Limitations of the Study</b>	29
<b>1.8. Key Terms</b>	35
1.8.1. <i>Military Activities</i>	35
1.8.2. <i>Environmental Security</i>	37
1.8.3. <i>Military Environmentalism</i>	39
1.8.4. <i>Military Ecocide</i>	41
1.8.5. <i>Military Chaplain: SANDF Anglican Chaplains</i>	43
<b>1.9. Overview of chapters</b>	46
<b>1.10. Conclusion</b>	48

### CHAPTER TWO

#### WAR CONCEPTS AND THE IMPACT OF MILITARY ON THE ENVIRONMENT

<b>2.1. Introduction</b>	49
<b>2.2. Scope of the Chapter</b>	53
<b>2.3. Understanding War: Levels and Phases of War</b>	57
2.3.1 <i>Introduction</i>	57
2.3.2. <i>The Grand Strategy or National Strategic Level</i>	59
2.3.3. <i>The Level of Military Strategy</i>	61
2.3.4. <i>The Operational Level</i>	65
2.3.5. <i>The Tactical Level</i>	67
2.3.6. <i>Plan Phases 0 to V as Key to Understanding War</i>	68
2.3.7. <i>The Nexus: Plan Phases and Levels of War</i>	70
<b>2.4 The Bangui Lessons on the Importance of Levels of War</b>	77
<b>2.5 The Benefits of the Concepts of the Levels and Phases of War</b>	81
<b>2.6 The Four Generations of Modern Warfare</b>	83

2.6.1 <i>The First Generation of Warfare</i> .....	84
2.6.2 <i>The Second Generation of Warfare</i> .....	85
2.6.3 <i>The Third Generation of War</i> .....	86
2.6.4 <i>The Fourth Generation of Warfare</i> .....	86
2.6.5 <i>Critique of the Concept of Fourth Generation Warfare</i> .....	88
2.6.6 <i>The implications of the Generations of War Theory for this study</i> .....	90
<b>2.7 Conclusion</b> .....	92

### CHAPTER THREE

#### MILITARY ACTIVITIES AND THE ENVIRONMENT: EXAMPLES FROM MILITARY HISTORY

<b>3.1. Introduction</b> .....	94
<b>3.2. Scope of the Chapter</b> .....	96
<b>3.3. A Historical Perspective on the Impact of War on the Environment</b> .....	97
3.3.1. <i>Introduction</i> .....	97
3.3.2. <i>From Ancient Times to the Mid-modern Era</i> .....	97
3.3.3. <i>From the Modern to the Contemporary Era</i> .....	100
3.3.4. <i>The Cold War vs the Post-Cold War Era</i> .....	104
<b>3.4. The Impact of War on the African Continent: An Overview and Examples</b> .....	108
3.4.1. <i>North Africa</i> .....	110
3.4.2. <i>West Africa</i> .....	111
3.4.3. <i>East Africa</i> .....	112
3.4.4. <i>Central Africa</i> .....	113
3.4.5. <i>Southern Africa</i> .....	114
<b>3.5. Phases and Faces of Military Environmental Impact</b> .....	115
3.5.1 <i>Impact on Land Resources</i> .....	115
3.5.2 <i>Impact on Wildlife</i> .....	116
3.5.3. <i>Impact on the Atmosphere</i> .....	119
<b>3.6. Observations and Lessons: A Historical Tension</b> .....	121
<b>3.7. Conclusion</b> .....	123

### CHAPTER FOUR

#### AN ANGLICAN ECOTHEOLOGICAL POINT OF DEPARTURE: THE LAMBETH CONFERENCES

<b>4.1. Introduction</b> .....	125
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<b>4.2. Scope of the Chapter</b>	127
<b>4.3. Lambeth Conferences</b>	129
4.3.1. <i>Brief Background</i>	129
4.3.2. <i>Lambeth Conferences: Main Task</i>	130
4.3.3. <i>Lambeth Conferences: Programmes and Projects</i>	131
<b>4.4. Why the Lambeth Conferences? Their Status and Authority</b>	132
<b>4.5. Lambeth Conferences' views on War/Violence</b>	134
4.5.1. <i>War: Does it have some "moral gains?"</i>	135
4.5.2. <i>War: "Incompatible with Christ"</i>	136
4.5.3. <i>War: The lesser of two evils</i>	137
4.5.4. <i>War: Implications of the Nuclear Age</i>	139
4.5.5. <i>War: Christ as the standard</i>	140
4.5.7. <i>War: The advancement of interests</i>	144
<b>4.6. Views on Creation, Stewardship and the Environment</b>	148
4.6.1. <i>The Relationship between the Three</i>	148
4.6.2. <i>Stewardship and/in Ecotheological Nuances</i>	157
<b>4.7. Conclusion</b>	161

## CHAPTER FIVE

### ANGLICAN ECOTHEOLOGICAL PERSPECTIVES: GLOBAL, AFRICAN AND SOUTH AFRICAN

<b>5.1. Introduction</b>	167
<b>5.2. Scope of the Chapter</b>	169
<b>5.3. Worldwide Anglican Forums and Ecotheology</b>	173
5.3.1. <i>Anglican Stewardship of Creation Congress (SOCC)</i>	173
5.3.2. <i>Anglican Communion Environmental Network (ACEN)</i>	176
5.3.2.1. <i>The Canberra Statement</i>	177
5.3.2.2. <i>Final Report, Lima Statement and Action Plan</i>	179
5.3.2.3. <i>Lusaka, ACC 2016</i>	180
5.3.2.4. <i>Five Marks of Mission</i>	182
5.3.3. <i>The Importance of these Forums</i>	187
<b>5.4. Individual Global, African and South African Anglican Voices on Ecotheology</b>	188
5.4.1. <b>Rowan Williams</b>	188
5.4.1.1. <i>Williams on the Relationship between God, Humanity and Creation</i>	188

5.4.4.2. <i>Williams on Sin and Salvation</i> .....	192
5.4.1.3. <i>Williams on the Eschaton</i> .....	193
<b>5.4.2. Thabo Makgoba</b> .....	194
5.4.2.1. <i>Makgoba on the Relationship between God, Humanity and Creation</i> .....	194
4.5.2.2. <i>Makgoba on the Stewardship of Creation</i> .....	196
5.4.2.3. <i>Makgoba on Sin and Salvation</i> .....	198
<b>5.4.3. Andrew Warmback, Cyprian Alokwu and the Four Generations of Ecological Motifs</b> .....	201
5.4.3.1 <i>Oikotheology</i> .....	202
5.4.3.2 <i>Oikotheology and Stewardship</i> .....	203
<b>5.5. Characteristics of Anglican Ecotheology</b> .....	205
5.5.1. <i>Anglican Ecotheology is Biblical</i> .....	207
5.5.2. <i>Anglican Ecotheology is Sociological</i> .....	208
5.5.3. <i>Anglican Ecotheology is premised on Koinonia (Communion)</i> .....	211
5.5.4. <i>Anglican Ecotheology is Perichoresis (Interpenetration)</i> .....	212
5.4.5 <i>Anglican Ecotheology is Sacramental</i> .....	219
5.4.6. <i>Anglican Ecotheology is Eschatological</i> .....	215
<b>5.6. Conclusion</b> .....	219
<b>CHAPTER SIX</b>	
<b>SUMMARY AND RECOMMENDATIONS: TOWARD AN ANGLICAN RESPONSE</b>	
<b>6.1. Introduction</b> .....	221
<b>6.2. Facing the Facts: Humanity, the Military and the Environment</b> .....	223
<b>6.3. Anglican Ecotheological Response</b> .....	225
6.3.1. <i>Christ as the Touchstone of Interrelations</i> .....	225
6.3.2. <i>A Reorientation toward the Sacredness of Nature</i> .....	228
6.3.3. <i>A Reorientation towards Interrelations</i> .....	230
6.3.4. <i>A Focus on Benefits and Opportunities</i> .....	233
<b>6.4. Conclusion</b> .....	236
<b>BIBLIOGRAPHY</b> .....	238

## CHAPTER ONE

### INTRODUCTION AND BACKGROUND TO THE STUDY

*“Man [sic] has consciously and unconsciously inflicted irreparable damage on the environment in times of war and peace.”<sup>1</sup>*

*“War is never an isolated act.”<sup>2</sup>*

*“War and warfare will always be with us: war is a permanent feature of the human condition.”<sup>3</sup>*

#### 1.1. Introduction

This study proposes to find an Anglican ecotheological response to the negative impact of military<sup>4</sup> activities on the environment, particularly to the negative impact of war.<sup>5</sup> It asks how Anglican ecotheology may contribute towards a holistic response to ecological threats, destruction and injustice perpetrated at the hand of the military. For this reason, the ecological wisdom and praxis of faith of the Anglican tradition, if it exists, will be investigated. Such Anglican ecological wisdom may ultimately serve as a so-called third generation motif or ecotheological construct<sup>6</sup>, a construct that examines/analyses and critiques military actions or common military practices,

<sup>1</sup> Richard Falk, *Environmental Warfare and Ecocide – Facts, appraisal, and proposals* (1973:80).

<sup>2</sup> For more on this quotation see Richard Fisher’s, *The Environment and Military Strategy* (2003).

<sup>3</sup> Colin S. Gray, *Another Bloody Century: Future warfare* (2007:378).

<sup>4</sup> Strictly speaking, the *Military Dictionary* (1983:226) defines the term “military” as 1. “Pertaining to soldiers or war; soldiers collectively; the army (a) Characteristics of, for, fit for, or done by soldiers or armed forces. (b) Of, for or fit for war. (c) Of the army; distinguished (sometimes) from naval. 2. Relating to any one or more of armed services. Or military personnel.” In this study the term “military” in general refers to all military forces whether conventional or non-conventional. For the purposes of clarification, in some instances, the South African National Defence Force (SANDF) or any other state sponsored military force is referred in particular.

<sup>5</sup> By “war” is meant military activity that has developed or mutated from “[t]he traditional Clausewitzian, European type of war, with declaration of war, orderly surrender or armistice, and afterwards peace treaty, with its insistence on *jus ad bellum* and *jus in bello* ... [to] a state of continued, diffuse violence.” In this regard see *The Oxford Handbook of War* (Lindley-French, J and Boyer, Y (eds), 2012:54). For further clarification of what constitutes military activities, see the detailed discussions in Chapters Two and Three of this study.

<sup>6</sup> There are at least four generations of Christian ecological motifs (constructs), namely 1) the dominion thinking motif, 2) the stewardship motif or metaphor, 3) the ecotheology motif, and 4) the oikotheology motif. For more information on the foci of these motifs see Ernst Conradie’s *The Earth in God’s Economy: Creation, salvation, and consummation in in Ecological Perspective* (2015) and the dissertations by two Anglican scholars, Andrew Warmback (*Constructing an Oikotheology: The Environment, Poverty and Church in South Africa*, 2005) and Cyprian Alokwa (*The Anglican Church, Environment and Poverty: Constructing a Nigerian Indigenous Oikotheology*, 2009).

particularly with and in reference to their impact on the environment. It will be showed how an Anglican ecotheological framework may consequently provide useful principles, strategies and response mechanisms to assist in the mitigation of such impacts.

This study rests on the premise that military activities seldom have a positive impact on the environment. The military often not only challenges the peaceful coexistence between people, but also between humanity and nature. For people of faith, it may also challenge their understanding of God's eternal relationship with God's creation. These challenges are perhaps best described by John Hart when he argues that the current ecological crisis has always been multidimensional, complex and advanced. This, according to Hart, is because the crisis is one of context, of consciousness and of human conscience.<sup>7</sup> In other words, the challenge of environmental destruction, also by the military, is as much behavioural as attitudinal and, consequently, cultural in nature. Ernst Conradie supports such a view, in that "[t]he problem lies not outside, but inside ourselves, not in the ecosystems, but in the human heart, in the collective psyche."<sup>8</sup> Of course, the relationship between humanity and its natural environment also plays a major role in Christian thought. This cannot not be the case since the crisis referred to above constitutes not only a physical and behavioural one, but in a sense also a religious one and, therefore, it necessitates an *ecotheological* response – in the case of this study, a Christian, and particularly Anglican, response to it.

The Anglican ecological wisdom suggested and reflected upon in this study may address both the challenges of, on the one hand, military activities – activities that have to do with military operations, (i.e. military preparations, military support and military deployment), but also, on the other hand and in conjunction with this, the impact on the natural environment of these activities (i.e. their contribution to

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<sup>7</sup> The environmental crisis is a crisis of context because the impact of humans and their intervention and exploitation of the environment is excessive. But, it is also a crisis of human consciousness because human beings (in the case of this study, soldiers) are not necessarily conscious of the impact of their way of living and the kind of culture and operations activities they are involved in. A crisis of human conscience refers to the fact that human beings have not yet been sufficiently conscientised and motivated to make radical and fundamental changes to the ways in which they relate to, or coexist with, their environment. For more on this, see John Hart, *What are they saying about environmental theology?* (2004:1).

<sup>8</sup> See Ernst Conradie, *Christianity and Ecological Theology: Resources for further Research*, (2006:47). To address the military behaviour that has led to the destruction of the environment, attention should, therefore, also be given, not only to lifestyles, but also to attitudes behind it that must be radically altered. Only then will solutions be long term and sustainable.

environmental degradation). In other words, the Anglican theological response sought here has to do with what the current Anglican Church of Southern Africa's (ACSA)<sup>9</sup> theological position is or should be with regard to ecological issues and by extension to ecological issues as they pertain to military activities. Anglican ecological theology needs to test its theological constructs (motifs/position/s) in and against a specific military context while, at the same time, asking how Reformed and transformational its theological position is in light of this context. This will show whether ACSA, in its application of doctrinal constructs within the Department of Defence (DOD) and the South African National Defence Force (SANDF) may offer a response to the impact of military activities on the environment, including cases when such activities are part of actual warfare.

The achievement of the above aims may prove to be no easy task, since, according to Jacklyn Cock, the military and the environment are generally incompatible.<sup>10</sup> Reflecting on both and doing so via a theological lens, therefore, requires a multidisciplinary consciousness and recognition of the perennial tension associated

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<sup>9</sup> The "Anglican Church" refers to the broad Anglican family, of which the Anglican Church of Southern Africa (ACSA) is one branch (for thorough definition see a working Paper titled, *Towards a Symphony of Instruments: The Inter-Anglican Standing Commission on Unity, Faith & Order (IASCUFO)*. Section 1. *The Ecclesiology of the Anglican Communion*. 2013). The Anglican Church of Southern Africa (in this study in short: the Anglican Church) thus refers to a so-called province of the worldwide Anglican Communion. Historically, the name Anglican is derived from the Latin word *Anglicana*, which broadly referred to the English Church or the Church of the English. It eventually came to mean the Church of England. Currently, the name Anglican includes all those churches that are directly or indirectly connected to the Mother Church, i.e. the Church of England and the See of Canterbury. In other words, the term or name "Anglican" normally refers to all churches that were in communion, or were connected to the former British Empire (now the British Commonwealth). There also exist other groupings defined by the Anglican label or traditions and expressions in different and sometimes exciting ways (which demonstrates that the Anglican Church or Anglican Communion is a dynamic, ever-changing and adapting community of faith). The latter groups are found on several continents and are, in most cases, historically connected to the mother body via mission agencies – such as the now defunct United Society in the Propagation of Gospel (USPG) that was traditionally Anglo-Catholic in doctrine, order and liturgical worship; and the erstwhile Church Missionary Society (CMS) that was traditionally an Evangelical wing of the Church of England and that also lead to the formation of Evangelical and Charismatic churches throughout the Anglican communion. A third characteristic of the Anglican Communion is the fact that its theology is just as diverse – from traditionalists or conformists to liberal, moderate, contextual and progressive views. Thus the Anglican Church has grown into all these expressions of Anglicanism and more – e.g., so-called Anglo-Catholics, Evangelical and Charismatic Anglicans (e.g. Iviyo), traditionalists, fundamentalist, puritans (in both theology and liturgical expressions), consecutive, liberals, social activists and African traditionalist Anglicans. Each holds some semblance of Anglicanism and insists on being Anglican. Some of these labels will be referred to and used later in this study in more detailed reflections on what exactly Anglicanism means.

<sup>10</sup> With reference to the Gulf War, Cock and Mckenzie (1998:5) argue that, "if further evidence was required of the negative environmental consequences of military activity, the Gulf War has supplied it in abundance. The Gulf War has demonstrated that wars and environment protection are incompatible." If Cock's assertion is correct, whenever the military meets the environment, it destroys it and poses the question as to what may be done to respond to, or at least to mitigate, the perceived incompatibility between it? Also, one may ask, what may happen to the natural environment if such an incompatible relationship is not adequately addressed? And, finally, what will the opposite of an "incompatibility" between the military and the environment look like?



with any attempt to bring disciplines such as ecology, military science and theology together. This study will, thus, also reflect such a multidisciplinary consciousness.

As mentioned earlier with regard to theology, this study employs *ecothology* (Conradie's so-called third general motif or theological construct) as a possible Anglican framework to respond to the impact of the military on the environment. After all, only "a comprehensive theological construct ... may be used to establish the relationship between the biblical texts and contemporary context" (cf. Conradie, 1998:295-314). What these military activities are and at what point and in what way/s ecological theology may provide an adequate response to the negative impact of military activities on the environment of course needs to be seen.

One caveat guiding this study is the fact that a broad scope of subjects may emerge with diverse agendas and convergent themes.<sup>11</sup> Also, the landscape and spectrum of both *ecothology* and military activities are broad and multi-layered and involve "multiple actors, divergent and often conflicting interests, located at several levels of analysis."<sup>12</sup> Thus, it is important that, in a study such as this, one must for example take into consideration "how ... ecological variables trigger and sustain conflict, as well as how it generates conflict" (Porto, 2002:32).

Military activities occur within three predetermined functional or operational frameworks, namely – force preparations, force support and force deployment (not in any particular or set order).<sup>13</sup> Each function or activity takes place at some time during military operations and have certain defined features.<sup>14</sup> Of the three, as shall

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<sup>11</sup>For instance, this could be a study on military policy, the science of war, war and environment, military ethics, military history and the impact of war on environment and the list may go on.

<sup>12</sup>As shall be seen, this study will demonstrate how military action may sometimes (at face value, at least) appear insignificant given their (sometimes) small scale and relatively small impact. However, when contributing, for example, to the loss of habitat of bees, ants, or elephants, such activities may also later along the line contribute to other kinds of losses for other species, or it may alter the behaviour of animals in the same locale because of a disturbance in the balance of power or life in that locale. The effect could be felt or seen for a short period of time, or it may last for generations, sometimes forever, irreversibly so. The effect also may not even be felt or seen in the short term, while the long-term effects may be catastrophic. In this regard compare Lind and Sturman (2002:2).

<sup>13</sup> Each of these categories of "major activities" also has both "sub-activities" and even "sub-sub-activities". Under force preparation activities one finds, for example, sub-activities such as recruitment, basic military training, military exercises and weapons tests. Sub-sub-activities are found, e.g., within basic military training, in the form of battery tests, daily physical exercises, so-called fire-ant exercises, basic lessons on night or day shooting, deployment drills, basic lessons on battle procedures, et cetera. Any of these may have negative effects on the natural environment in which they occur.

<sup>14</sup> Various studies identify examples of force preparation activities drills, exercises, training and bomb testing. Such force preparation always takes place within given and always manageable spaces or within a specific radius. In fact, most conventional forces that subscribe to national and international environmental management

be seen, force deployment may, to a large extent, be the military function that is responsible for most of the damage inflicted on the natural environment.<sup>15</sup> As will also be seen, this is to be expected, since it is during war when military activities reach the zenith of their brutality, consolidate power and domination and reveal their ultimate destructive capacity. The consequences of war (during force deployment) are often ghastly. They include not only inhumanely slaughtered or maimed soldiers and civilians, damaged or destructed property, but also often killed and brutalised wildlife – in some cases to the extent that it may lead to the annihilation of species! As such, the outcome of force deployment often is an altered natural environment.<sup>16</sup>

To respond adequately to potential and real military carnage, one needs an understanding of both past and present military activities and their impact. Equally, in South Africa, one needs to take cognisance of past and current DOD policies, if any, on the issue of the environmental impact of the military and of its successes or failures. In dialogue with current (Anglican) ecotheological perspectives, it is suggested that theology and policy may, or even should, interact in the interest of reinforcing each other's endeavours to respond to the impacts of military activities on the environment. Such a dialogue may reinforce and influence current strategic developments and focus on environmental management (EM) policy development.

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rules do so within clearly identified and demarcated areas set aside specifically for force preparations. Force support refers to the logistics of supplying and replenishing during all military activities. Force support ensures that forces are well supplied with equipment, fuel, food rations, ammunitions, weapons and other amenities that, when disposed of, may compromise or pollute the air or ground in areas of deployment. In cases where there is an absence of well-coordinated programmes to control the use of the above-mentioned equipment and chemicals, environmental destruction can be catastrophic. On this issue, compare David, Archer, Abramson and Cramer (2002).

<sup>15</sup> Force deployment normally consists of force movements to mobilisation and force concentration at forward bases, offensive and defensive operations (ops), co-operation with other armed forces and force movements and concentration at demobilisation areas. As explained in the text above, force deployment is the most intense, unpredictable, dangerous and destructive military activity. Thus, in contrast to force preparation and force support – force deployment, especially during war, potentially has an unlimited, indiscriminate and relentless impact on the environment. The only determining factor of the extent of the impact will be the type of weapons used, the precision of the technology applied, the levels of forces in terms of numbers versus the radius to be covered, the intensity, tempo, tactics, concentration of environmental species or natural density and, of course, the timing of the declaration of cessation of hostilities.

<sup>16</sup> In fact, in some cases nature is radically altered if not totally obliterated. If military activities goes unchecked it has the power to destroy and annihilate the environment while, at the same time, it has no traceable good returns for the environment. As Mannion reminds us: "Much has been written about the impact of war and terrorism on people's lives and there is no doubt that such impacts are detrimental to human physical and mental well-being in the short and long terms. However, war and terrorism also have considerable environmental impact by altering urban and rural landscapes to a variety of legacies which bear witness to past and recent conflicts." Mannion continues, "The vestiges of the destructive forces of hostility occur around the world. They reflect the direct and indirect environmental effects and are a testament to human failure to find non-combative solutions to disputes" (Mannion, 2003:2). Also see Mannion for comprehensive comment on the valuableness or otherwise of the impact of military activities, particularly war, on the environment.

Ultimately, it will be argued that both the DOD and ACSA require a paradigm shift in which they will either *replace*, or *reconsider*, or *restore*, or *elevate* current views on creation and current attitudes and policies that have the potential to sustain the ecological crisis.

As may be gleaned from what has been said thus far, another important point of departure of this study is the rejection of a Platonic (or Gnostic or Enlightenment) dualism that views creation as being outside the realm of human history, unrelated to human welfare, reality and the future of humanity. As such, it also firmly rejects any notion that seeks to estrange, separate, and/or advocate spiritual escapism with regard to ecological concerns and the ecological crisis facing humanity. A further point of departure of this study is the rejection of all notions derived from and/or promoting *dominion motifs* as per traditional interpretation of Genesis 1:28 (as Lynn White rejected already in the middle of the previous century).<sup>17</sup> Such an interpretation of the Genesis text perpetuates division/separation/duality instead of recognising the wholeness of creation and all life (i.e., an inclusive, broad and holistic approach to all organic and inorganic life).

Furthermore, while this study appreciates the notion of *oikonomos* (“stewardship of creation”), it is weary of the managerial perspective underlying it (again with clear anthropocentric implications). The etymological meaning implied in stewardship is that humanity has been given the responsibility to till, to care and to protect creation. This may be applauded, but from such a perspective God may also be projected as a far-off and absent landlord with humanity acting as trustees of something that is not part of them, but belongs to the landlord, God. Thus, humanity has no need for any sense of belonging to, of an affinity to or love for creation. In addition, stewardship places little emphasis on looking after creation for creation’s sake, for its integrity, its goodness and its inherent worth. Therefore, although this study appreciates some elements contained within the “stewardship” motif (such as care, protect, custodianship, work, etc.), that are premised on the understanding that

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<sup>17</sup> In her famous, albeit controversial view, White places a “burden of guilt” on environmental neglect squarely on the Western church. The Christian church is in particular blamed for literally applying Genesis 1:26-28 to human relations with nature. White argues that it is the Christian Bible and the Christian lifestyle of subjugation, control, rulership and domination that exerted too much pressure on the resources of the planet. In essence, for White, the church and the biblical injunction to “subdue”, “control”, “rule over”, or “dominate” the world needs to be corrected in an effort to address the root cause of the Anthropocene. (Cf. White, 1967).

God's creation (both as *creatio* and *creatura*) is intertwined, part of, represents and is embedded in God's economy of salvation and consummation.

To counter the above dualistic or "super managers" viewpoint prevalent in both certain Christian theological perspectives as well as (as will be seen) in the DOD policy framework, this study supports South African ecotheologian Ernst Conradie's call for,

a philosophy, a view of the world, even a metaphysics, but with specific focus, namely to make sense of the world as a whole, to understand life in general albeit on the basis of highly particular clues, to recognise our place in cosmic history, to fathom life's unfathomable mystery, to be let into that mystery, to be embraced by that mystery, to be drawn into the embrace of a love and beauty that is both disclosed and yet always exceeding what can be fathomed (Conradie, 2015:31).

## **1.2. Rationale**

Anglican concern for anthropogenic destruction of the environment is well documented. However, ACSA theologians, like their counterparts abroad, on the whole tend to concern themselves with the theological implications of oikotheology in certain areas, namely climate change, global warming, poverty and environmental degradation. And, although they have made valuable contributions in these areas, yet they do not pay attention to the impact of military activities on the environment globally and also in South Africa specifically. In fact, it is difficult, if not impossible, to discern the prophetic and public voice of the Anglican Church on the implications of military destruction of the environment, ecotheologically or otherwise. As such, in scholarly terms this also presents a clear gap in knowledge. Thus, while the study appreciates and reaffirms ecotheological valuable inputs by Anglican scholars and their suggestions toward of constructive responses within a variety of related themes (for example, cosmology, evolutionary biology, indigenous wisdom, ecofeminism, *oikoumene*, economy and poverty), it nevertheless argues that there is an area or theme that ecotheology (Anglican or otherwise) urgently needs to address while, at the same time, contributing to the transformation of military views and understandings of what nature is and represents.

The main aim of this study is to mould strategic military environmental management (EM) policy thinking and a pragmatic approach to EM by introducing an ethos of the co-dependency, interdependency, interrelatedness, interpenetratedness and inter-communion of humanity and creation, akin almost to the dynamic *perichoresis* in the Trinity. The way this will be done is by offering biblical-ecothological wisdom capable of addressing military contexts, particularly in the form of an ecotheological response that aims at influencing and shaping DOD learning paths towards an understanding that part of military professionalism is to care for the environment.

With this in mind, this study provides an ecotheological construct incorporating specific principles, motifs, and/or metaphors, in short, constructs, which may provide plausible vistas, models, ideals and/or nuances adequate to reverse or undo the impact of military activities on the environment. It sees such constructs as critical, not only to the development of specific ecotheological responses to given contexts, but also to offer adequate responses to specific ecological problems, in this case, the impact of war on environment. In David Horrell's (2009) view, this context forces one to imagine anew.

This study, therefore, argues that religion, in this case the Anglican faith, its ethos and praxis, has the capacity and offers a repository able to contribute to a response to the negative impact of the military on the environment. In fact, at a practical level, the opportunity to do so presents itself from time to time since the DOD and SANDF regularly review their policies, including those on EM and in the management of facilities. Currently, the DOD is the midst of such a reviewing process of its EM policy, a process that commenced in 2018. Christianity as one of a number of religions recognised by the DOD should and can contribute towards policy directives that views nature not as commodity or platform for military activities, but as a companion and fellow traveller. To do so, (the Anglican) chaplaincy may learn from and promote the principles and findings of this study. For the chaplaincy it should be critical that in this ongoing process of reviewing EM policy visible biblical ecological wisdom is integrated and forms part of the sources that undergird the policy.

Furthermore, the management of 500 000 hectares of land used by the DOD as training areas and operational spaces, require not only proper management by Officers Commanding (OC) or theoretical/academic/scholarly knowledge or skills

acquired through some program. The protection and maintenance of the ecosystems in question require leadership and membership with a noetic, intuitive, innate and passionate love for ecospace. This study offers the OCs the opportunity to recommit afresh to the EM, but an EM that emphasises interrelations and interdependence with creation. This study also offers Unit members the opportunity to experiment with and experience what it means to have eco-love and so be one with eco-life.

Third, the SANDF is often deployed in various places – both local and internationally. The United Nations requires that, prior to deployment, all military personnel should be fully informed on the nature of the places of their deployment. This include, for example, cultural and religious spaces, gender-related issues pertaining to the areas, humanitarian aspects, language and developmental issues, but also (and important for this study) information on environmental sensitive areas within their places of employment. This is vital as it is the duty of a deployed soldier to protect, promote and develop all these aspects of hosting communities. Thus, one needs soldiers who will respect forests, groves, rivers, mountains and caves because, among other things, these serve as living, breathing and spiritual realities. The findings of this study or elements thereof may, therefore, serve as part of a package presented to SANDF members in mobilisation areas prior to deployment.

Fourth, this study seeks to broaden and provide the DOD with adequate resources to draw certain principles, ethos and values from which to empower, enrich and upskill members through a learning path of Education, Training, and Development (ETD) processes. The kind of principles drawn from this study can and should expand the scope within environmental work in the DOD. It may in many ways instil necessary and appropriate moral norms, knowledge, attitudes and conduct that are fit for the scale and scope of environmental work within the DOD. The argument here is that a contextually-relevant ecotheology that is grounded in an ecological consciousness is of absolute necessity for a pragmatic approach to complex eco-issues associated with the negative impact of military activities on the environment.

Finally, the official recognition, presence, participation and influence of religion (via chaplaincy ministry) within the DOD creates opportunities and open doors of engagement. This study wishes to make use of these opportunities to make valuable

inputs in various functional, heuristic and cognitive learning and developmental paths of both defence civilians and uniformed members. This view is grounded in the conviction that the Church (ACSA) have a pivotal role in shaping not only the DOD ecological policy frameworks and directives on ecocare but also the DOD vision of what military professionalism, discipline and a faithful sense of officership entails. For, if professionalism or discipline are worth anything, such a person should be responsible and accountable, not only to rules and regulations governing the self, but also the surrounding environment. For this to happen members need the highest level of noetic and intuitiveness on ecocare.

### 1.3 Overall Approach

As said, this study focuses on the negative impact of military activities on the environment that will be approached from the perspective of the ecological wisdom from the Christian (in this case, specifically the Anglican) tradition. Being aware that the military relies heavily on national strategic directives and that it operates on the basis of policies, this study wishes to introduce an Anglican ecological construct (i.e. faith, ethos and praxis) capable of influencing DOD environmental management (EM) policy and pragmatic approaches. It will be argued that this Anglican construct or ecotheological wisdom offers specific principles that may be critical in assisting the DOD in its reflections on its environmental management efforts. This, therefore, means that this study takes seriously DOD policies on conservancy and its subsequent environmental management plans (EIP)<sup>18</sup>, that it also wishes to reinforce some of the themes and objectives derived from National Environmental Management Act, No. 107 of 1998 (NEMA, 1998) and other internationally recognised EM regulatory frameworks. All of this will be done from a theological perspective. In this way the study also challenges current practices in the SANDF as it, at the same time, challenges current theological shortcomings in addressing the impact of military on the environment. In short, it is argued that the ACSA and the

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<sup>18</sup> See a compendium of these policies, namely: White Paper on Defence, 1996; DODI Log No 00046/2002 on Policy and Procedures for Participation by the Department of Defence in Conservancies; Department of Defence Instruction (DODI) Pol & Plan No 00033/2000 (Edition 1); Comprehensive DOD Policy Statement on Defence Facilities and Environmental Management; Department of Defence Instruction (DODI) Log No 00047/2002 (Edition 1) Policy on and Procedure for the Management of Game in the DOD; Environmental Implementation Plan: DODI Log No 00046/2002.



DOD may, or even should, reflect together on certain issues such as EM or ecocare and find what works for the military, church and the environment.<sup>19</sup>

The above approach seeks to achieve three things: First, to translate and transmit theology into strategic spaces within the military milieu and, ultimately, to influence the way the military think, speaks and behave with regard to the environment. Second, to translate some of the ideas proposed herein into workable mandates to be implemented by both chaplains and commanders as they re-orientate DOD members and create a context that is sensitive to the need for ecocare. Third, in a practical way, to ensure that chaplains in the DOD fulfil their task, namely “to provide for the spiritual care of military personnel”<sup>20</sup> by broadening the scope of ministry to include lessons on the relationship between the military and the non-human environment.<sup>21</sup>

To summarise, the above approach allows for the use of theological interpretive tools. The approach, for instance, may be easily adapted for use as part of, embrace or simply correspond with, broader Anglican traditional hermeneutical tools, the so-called Anglican triad of Scripture, Tradition and Reason. The latter means that, theologically and for the Church, authority regarding this matter lies not only with Scripture, “whose authority was never of any doubt in the Church”<sup>22</sup>, but also with the

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<sup>19</sup> An additional concern is whether the DOD adhere to EM and ecocare and fulfil all the mandates contained in them given continuous budget cuts that prevent it from meeting structural, human resource and logistical shortages. Such concerns were, for example, raised during the Defence and Military Veterans Budget Vote 2018 in the National Assembly, Cape Town (May, 18<sup>th</sup>) tabled by the Hon Nosiviwe Mapisa-Nqakula, Minister for Defence and Military Veterans. See also the staff paper written by Andrei Liebenberg, Staff Paper for the Logistics Realignment Workgroup on the way forward for Environmental Services in the Logistic Division, (March 2008). In this staff paper Liebenberg lamented the lack of proper structures for environmental management in the DOD, as well as well-trained personnel to do this. Also see Lazarus M Mokobake’s staff paper on the same issue presented as SA Army College for Junior Staff Command Course, 2014 (Mokobake, 2014).

<sup>20</sup> The Religious Policy of the Department of Defence 2009, paragraph 17 states: “OCs [Officer Commanding] must make provision for regular chaplains’ periods, religious observances and pastoral care within the work and training programmes for all the members of the unit. Opportunities and facilities should be made available to the chaplain.” Whereas paragraph 149 (a. i-ii) adds that: “The spiritual care is the responsibility of the Officer Commanding (OC)”, meaning he/she is responsible to ensure that chaplains get ample opportunity to minister within their unit lines. The basic criteria for any chaplain to be appointed in the DOD as a spiritual care officer is National Qualification Level (NQL) 7 upwards, that is, a bachelor degree. Anglican chaplains are seconded to the DOD by ACSA.

<sup>21</sup> As a rule, an overwhelming majority of DOD members attend the spiritual sessions (also known as chaplain’s periods) where they are exposed to faith lessons on various issues, which include or may include lessons on Christian perspectives on ecocare. This is an opportunity the Anglican Church and Anglican chaplains in the DOD cannot afford to miss. With regard to these sessions, see the Religious Policy of the Department of Defence 2009, paragraph 136 (b).

<sup>22</sup> Cf. Article Three of the *Thirty Nine Article of Faith or Religion* that is part of the doctrinal and confessional statements of Anglican Church.



proper interpretation of the context (the environment), and the experiences and expertise of those involved (i.e. practises and rationale). This is what Conradie calls “a box full of tools that may be used wherever helpful” (Conradie, 2009:206). This approach will allow military concepts and theological concepts to maintain their essence without having to give up any of their respective distinctive characters or to be forced into unsubstantiated and questionable similarities. Concepts, for example, such as “stewardship”, “custodianship” and “ecocare” (that appear in both DOD policies and theological traditions) may or may not mean exactly the same thing, but they are points of contact may allow for comparisons while respecting differences between them in their respective contexts.

#### **1.4. Primary and Secondary Research Questions**

Against a background of the above sections and particularly that of the increasing ecocide due to wars fought with increasingly destructive weapons and against the background church and theological language that for centuries ingrained a dominion motif over equality (at times counterbalancing it with a concept of “stewardship of creation”) and an apparent lack of a Christian (particularly Anglican) ecotheological voice against the environmentally destructive nature of military activities the research problem investigated in this study reads as follows: *What, if any is the impact of military operations, in particular during wartime deployment, on the natural environment and what may the content of an Anglican ecotheological response be to such impact, specifically within the context of the South African Department of Defence?* In other words, the study will be looking for and at ecological wisdom from an Anglican theological perspective in order to find ways to inform Department of Defence understanding, attitudes, policies and actions with regard to the protection of the environment, particularly during deployment in times of war.

In answering the above research question the following secondary research questions will be investigated:

- a) What is meant by the ecological crisis and ecological degradation and what is the extent thereof?
- b) What is understood under the concept of "military action/activities/operations"?

c) Is there a link between ecological destruction and military operations, in particular in the context of war, what are examples of this and the extent or potential extent thereof?

d) What is meant by the term ecotheology and what may possible Anglican sources of such ecotheology be?

e) In light of the above questions, what would an Anglican ecotheological response be to the potentially negative impact on the environment be of military operations?

### **1.5. Theoretical Framework: On ecotheological constructs**

The primary theoretical approach that this study uses is known as an ecotheological construct or a third generation motif. This is well captured in the works, for example of Anglican theologians Andrew Warmback and Cyprian Obiora Olukwu, but South African theologian Ernst Conradie, in particular, has written extensively on the subject. This ecotheological perspective is neither a text, nor is it limited with regard to context. It rather provides a holistic approach capable of addressing the issues at hand. It is an approach (or construct) that employs integrative biblically-rooted ecological metaphors (so-called root metaphors) and doctrinal keys that are necessary, credible, adaptable, that have “staying power” and are capable of addressing military destruction of the environment. Its holistic nature prevents this approach from focusing exclusively on a specific text or texts to interpret a specific context. Nor does it rely on context to understand the Scriptures or traditions. It stays clear of specific doctrinal positions that do not allow for new nuances and imagination, or that do not encourage new tensions to emerge in the interplay between text, traditions and context.

In short, this approach acknowledges the need to revisit God’s relation to creation and God’s work of salvation and consummation in the process of finding or rediscovering an ecotheological construct capable of transforming (Anglican) doctrinal positions into malleable “root metaphors” to address the negative impact of military activities on the environment. This may provide the SANDF with tools from biblical ecological wisdom to care and effectively coexist with nature, the art of inhabiting (*oikodomé* – ecodomy) and the art of living (*oikoumene* – home). In the

following few paragraphs, therefore, Conradie's understanding of ecotheological constructs are summarised<sup>23</sup> as well as their implications for this study.

Conradie, first refers to an ecotheological construct that views humanity as positioned or called by God to be stewards, custodians, carers, tillers and, of course, subjugators of creation. At the same time, humanity is called to effectively coexist, co-depend, interrelate, inter-commune and interconnect with creation. This new construct classifies creation as a product of God's love – *creatio ex amore* (creation out of (exuberant) love), whereby God was saving creation from chaos (i.e., *tahom*). However, one then finds the entrance of sin, viewed as the violation of effective coexistence of all of God's "good" creation. In light of this, Christ's work of salvation represents God's economy of salvation, not just for the salvaging of individual's soul, but more so of the whole of creation. In this construct God allowed others, other than Godself (i.e., the persons in the Holy Trinity) to find space and flourish. In this way, this construct creates an atmosphere or ambience for the church to reinterpret and understand afresh the meaning and implication of the relationship within and amongst the Persons of the Trinity. In so doing, the church moves away from a Reformist or orthodox Barthian understanding of the Trinity to a contemporary or more liberated understanding of relations called "life together", which promotes interrelations of all creation with God as championed by, among others, South African theologians Russell Botman, Dirk Smit and Nico Koopman.<sup>24</sup> Thus, all relationships have ecotheological implications for Jesus Christ's work, for the place and work of Holy Spirit and for the concept of Christian hope.<sup>25</sup>

Second, Conradie refers to the ecotheological construct that "emphasise[s] a sense of the sacred" (Conradie, 206:203). Here, from an Anglican perspective, one may

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<sup>23</sup> Some may ask why Conradie's work or views are so central since he is not an Anglican theologian. Conradie's views on and explanation of ecotheological constructs – especially in Chapters 1, 5, 6 and 7 of his *The Earth in God's Economy: Creation, Salvation, and Consummation in Ecological Perspective* (2015) – are, however, extremely helpful to the main focus of this study. First as it appeals to the study's quest to demonstrate not only how Anglican ecotheology can be viewed and serve as a theological construct. Second, it shows how these constructs are versatile and broad, yet focused (with strict parameters). As such it is critical to show how this study understands *Anglican* ecotheological discourse *within a military milieu*. Third, these constructs are both systematic and theological with regard to their themes. They are systematic regarding themes such as God, creation, salvation, Christ, the Holy Spirit and eschatology and makes it easy to situate this study within biblical ecologically-rooted metaphors, images, symbols and motifs.

<sup>24</sup> For more on this theme, see Chapter 2 below.

<sup>25</sup> As Ernst Conradie (2006:3) asserts, ecotheology "looks at all aspects of the Christian faith – the Trinity, God as Father, creation, humanity, sin, providence, Jesus Christ, the Holy Spirit, salvation, the church, the sacraments and the Christian hope."

first look at what Anglicans say about the relationship between creation and the sacraments, and the implications thereof. Conradie's work also comes in handy here, as he demonstrates how sacred creation or nature is, why it should be treasured and held in awe because it is holy and a gift from a holy God. Accordingly, we also need to approach creation with an acknowledgement of its sacred nature, as in sanctified by the Holy Spirit and as such "sacramental" (Conradie, 2006:4).

Third, from an indigenous African knowledge systems perspective, an ecotheological construct always reminds us that *oikos* and *oikoumene* means something of an extended reality. Home or house is actually a hearth that includes extended family abodes as well as extended family members. The African notion of *ikhaya* or *legae* that simply includes everything that defines and is within the homestead past, present and future, comes into play here. Fortunately, since democratisation of South Africa in 1994, this notion is becoming even more plausible and achievable. One may also ask, in the context of this study, in what way can one contextualise this notion of *legae* within the military, regardless?

Finally, Conradie (2006:204) refers to an ecotheological construct that "focus[es] on the need for appropriate vision for the future." In this construct the focus is on future developments and future concerns about the environment. As already stated, the impact of military activities, especially war, is as much an issue of the present as it is a future concern. This construct focuses on the completion, fulfilment and consummation of God's work where there is final victory over all evil by the Lamb of God, where God's will is perfected and when there is a renewal of heaven and earth.

## 1.6. Methodology

With regard to the research design employed in this study, it take the form of a literature study. It draws much of its literary resources from Anglican systematic theological and specifically, ecotheological reflections. However, the study also look seriously at the critical role and place of the biblical witness.<sup>26</sup> Biblical meta-narratives of creation and the portrayal of human interaction with nature are especially significant as is the story of Christ's incarnation, life, suffering, death and resurrection as a perfect example of how humanity (and by extension church and the

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<sup>26</sup> For the importance of this cf. Brune and Molin (2002)

military) should relate to the environment.<sup>27</sup> The study is also multi-disciplinary in nature as it also uses non-theological scientific perspectives and literature, in particular from the fields of natural science (ecology/ecological studies) and military science thus acknowledging the critical role of non-theological reason and scientific inquiry. This approach thus seeks to interweave different formations from two diverse disciplines (i.e. military science and theology) whose structures and logical methodology are distinctly contrasted, if not simply dissimilar, and the inherent tensions are as much exciting as they are intriguing.<sup>28</sup> The permutation (unlikely combination) between the two disciplines also yields as much information in terms of their differential formulas as it does in terms of their perennial historical tension. Yet, in this study the focus is not on the differences presented by their elemental structures or the historical moral and ethical tensions that has defined their strained existential relationship. The main focus is rather on how providential material on the Triune God and the rich historical military empirical data on pro-military activities may yield research material in terms of both historical and doctrinal research formalities.<sup>29</sup>

### 1.7. Limitations of the Study

Given the above, and going forward, it is important to state that this study acknowledges the complexities associated with theological reflection on military activities. Theology and military science are indeed two very diverse disciplines/fields. Each employs not only its own scientific language, but also methodology, approaches, techniques, emphases and/or certain different levels of sophistication. However, history is replete with high volumes of intellectual exchange between military science and theology. At the top of examples of this interchange

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<sup>27</sup> As Conradie (2009:207) notes, one needs proper biblical ecological reinterpretations of our Christian faith, that is, one needs to do “a review of all aspects of our Christian faith: the Trinity, God as Father/Mother, creation, humanity, sin, providence, Jesus Christ, the Holy Spirit, salvation, the church, the sacraments, and Christian hope. Any ecological theology will remain shallow unless a reinterpretation of such deep Christian symbols is offered.”

<sup>28</sup> Drawing from both secular and religious sources, Bruch (2000:13-15) emphasises that religion has to a large extent influenced environmental management thinking throughout the ages. To prove his view, he quotes the Judeo-Christian theorists and the development of the principle of *bal tashchit*, a rabbinical interpretation enjoining environmental waste and destruction. He also uses the Muslim Qur'an that forbids the harming of trees during *jihad* (Muslim holy war). The Buddhist and Hindu principle of *ahimsa* mandates avoiding unnecessary harm to and cultivating respect for the environment, which may apply in both peace and war.

<sup>29</sup> The aim is to allow variety of literature, as far as possible, to seamlessly craft a dialectical critique based on both strands, military and theology, in order to adequately cover the broad spectrum of issues deliberated and the two-fold methodologies of literature appraisal that rely on seemingly divergent strands of sciences yet, at the core of their existence, are united by originality, anthropocentrism and desire to respond to the impact of military ecocide.

one finds the contributions by the likes of Augustine and Thomas Aquinas in the development of the so-called Just War Theory (JWT) (cf. Baleng, 2015:42-46). This study and this chapter reclaim this space wherein the two fields combine efforts to produce magisterium propositions on a subject of mutual interest, namely an ecotheological response to the destruction of creation by military activities.

However, this collaborative work between theology and military science also takes place within given realities or contexts that communicates certain dispositions and have certain influences and limitations. Although this study emanates from these two disciplines or sciences, it does not pretend to be totally unified, integrated, synergised and interwoven into a single-discourse, nor does it claim to have a magic formula to avoid all pitfalls, uncertainties, risks and fragmentations associated with a lack of proper boundaries between different philosophies, subjects or sciences. On the contrary, backed by extensive primary information collected *in situ*, each chapter demonstrates why and how the negative impact of military activities on the environment have both physical and theological implications. Most importantly, it shows how an Anglican ecotheological response may be a necessary and critical part of broader interventions towards ecological restoration, renewal and development.

The above is also connected with the contextual challenges that this study has to contend with – the first being that this study acknowledges is that it is done within complex modern military development (in some cases of the fourth industrial revolution). As already stated, modern warfare has completely transformed military techniques, battle spaces, military technology and tactics. Conventional forces are forced to rehearse and include asymmetric, multi-modal conflicts and so-called “hybrid” warfare in their curriculums.<sup>30</sup> Similarly, the causes of war ranges from climate change, renewable and non-renewable resources, politics, as well as social, demographic and economic or humanitarian issues.<sup>31</sup> To a social scientist, war may be sparked by plethora of issues.<sup>32</sup>

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<sup>30</sup> Cf. The South African Defence Review (2015:2-19) as well as Griffith (2002:236).

<sup>31</sup> This fact alone guarantees the perpetuation of violence. As Engels wrote: “violence is the accelerator of economic development.” For reflections on this statement by Engels see Griffith (2002:234). For further comment on similar ideas, compare the views of Griffith on terrorism or counterterrorism as a form of justified violence (2002:234-43).

<sup>32</sup> In his magisterial work, *What Causes War? An Introduction to theories of international conflict* (2014), Greg Cashman insists that one may understand the emergence of war by applying different socio-scientific analytical

The globalisation of religious extremism, free trade in weapons, easily accessible arms markets, easily available technology to develop and hide chemical and biological weapons, the smooth global migration of skilled military and scientific personnel as well as cheap and portable weapons that are effortlessly available to non-state actors complicates an already complex situation.<sup>33</sup> The scope of issues associated with military ecocide is wide and, apparently, the possibilities for diverse conclusions abundant. As a result, this study does not pretend to address all these ecological and military issues as the only or even best of ways.

Not only does the current situation regarding the ecological crisis and military activity demand intellectually-mobile commanders, but as the following chapter will show, it also demands a well-informed, current, “strategic corporal” and “a trained private/airman and seaman”. It requires farsighted military thinkers that are competent to read and understand war. This study argues that, to produce military professionals of such calibre, one needs a society and, in fact, a prophetic church that is capable of providing an interpretive framework (a set of lenses, if you wish)<sup>34</sup> through which, not only the world is able to understand the horror associated with war and its consequences, but is also able to project nature in a particular light, not as a commodity, but an artistic work of God.

A second reality concerns the level of theological apathy in this regard, which explains not only how little theological attention military actions have received in South Africa, but also how little information one has to work with in the development of this discourse. Indeed, this seems to be an intellectual and theological failure or miscarriage on the part of ACSA and of Anglican theology. There is hardly any work

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theories. He presents his analysis in different sections and parts. These may be summarised as: Part 1 that focuses on individual analysis and includes ethological, primatology, cultural and social learning; Part 2 that focuses on the psychological explanations of war and that include the role of reason (rational model), role of personality (psychological theories), the role of emotions (the cognitive revolution), the role of bias (heuristic theories), the role of risk bias (prospect theories), the role of image and beliefs, the role of Decision-Stage psychology (the Rubicon theory), the role of misperception and the role of stress. The second section can be summarised as political, economic and demographic factors. In this section Cashman deals with the roles of different regimes – democracy and the Monadic peace, democratisation, rogue states, *lebensraum* (or overcrowding theory) and lateral pressure. This is closely related to the next identifiable reasons for war that include internal conflicts, nationalism, and war weariness – diversionary scapegoat theory of war, contested institutions, kick-them-while-they-are-down-wars, revolution, outside intervention in internal conflicts, territorial disputes, shared ethnicity, power balances within states, inter-state and interstate wars. Having said that, Cashman also admits that, regarding this list, although provable, the jury is still out in terms of nailing down what really causes war. He succinctly suggests that there are seven further empirical regularities, patterns and paths that social scientist agree on (for further discussion on these, see Cashman: 2014:478-87).

<sup>33</sup> See South African Defence Review (2015:2-11).

<sup>34</sup> Conradie (2015:52) expresses similar views.



by SANDF chaplains, let alone Anglican chaplains, addressing the negative impact of military on the environment in the SANDF. This, therefore, calls for a new breed of theologians (and chaplains) who, like Martha Kirkpatrick (2009), questions and sees any neglect in this regard in a very serious light. The state-church agreement between ACSA and the DOD makes provision for chaplains to minister in the DOD with only few limitations (for example, that no proselytization is allowed). Fortunately, as stated, Conradie's proposed ecotheological constructs provide us with an opportunity to help the DOD in redefining its relationship with the world and, with it, all defence forces that care about the environment.

The third reality is the issue of the (in)adequacy of military policies, instructions and legislative regimes as means to address ecological concerns. Equally, it also acknowledges the (in)adequacy of theology to do the same. Both policies and theology have strong and weak points, they provide us with opportunities and hurdles. Although both set parameters and give specific directives and guidelines, they nevertheless rely on humans to remain up-to-date. Neither policies nor theologies are infinite and from time to time both must be revisited and adjusted to remain relevant and contextual (this can be as much a strength and an opportunity as it may be a threat and a weakness).<sup>35</sup> Ultimately, everybody knows that most environmental policies suffer non-compliance or in some cases partial compliance, as indeed does the instructions/message of the Bible. Very rarely will soldiers or church-going believers adhere to the letter and spirit of what policies or the Bible proposes. Regardless of how compliance is coalesced, the human factor or human power (or will-power!) to make choices comes into play and often the results are unsatisfactory. Consequently, no matter how many policies are put into place or theological approaches are developed, it is always difficult to determine compliance and adherence. Hence, the objective of this study is not to try to prove the efficacy or superiority of ecotheology over policy or vice versa, but to offer some ideas on how ecotheology can *contribute* towards overall awareness of care to the natural environment, even in the midst of war.

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<sup>35</sup> One might find Peet van Dyk's 2009 essay helpful in this regard. Van Dyk acknowledges, first and amongst other things, that ecotheology has been influenced both positively and negatively by the biblical emphasis on dominion, which always stressed that humans have certain rights over nature. Second, he states that love for nature has often been constrained by philosophical, social and theological constructs that, among other things, have ensured that Christians become disenchanted with nature (thus the mystery and magic in and of nature is lost). Lastly, according to Van Dyk, ecological issues suffered neglect simply because for a long time they were not global concerns.



The fourth reality that this study deals with is the role of chaplains in the SANDF. Their role implies a host of ambiguities that church-state relations in a democracy present.<sup>36</sup> It is given the as per the mandate of the Chaplain Service of SANDF that part of the chaplains' work is to influence, guide, and shape soldiers' spirituality, opinion, and disposition (see: Section 6 of Religious Policy, 2009). In essence, the Chaplain Service forms part of an integral spiritual, ethical, and social support for the DOD officials. Chaplains exercises a ministry that promotes *inter alia* "spiritual growth and sustains ethos of high morality and ethical credibility" (cf. Religious Policy, 2009). This is possible because South Africa is by all intents and purposes a secular state. Dion A. Foster suggests [after analysing Martin Prozesky work]<sup>37</sup> that there are at least four characteristics of a secular state which in essence fit into South African model and provides a space for agencies like Chaplain Service to contribute to the broader nation building without imposing their dogmatic positions or political ambitions onto states and its people (cf. Bentley and Foster, 2012: 76-81).

However, the Chaplain Service by virtue of its location within the broader ministry of the church-state raises sharp questions about its moral and theological legitimacy. The mere fact that the military conventional or non-conventional is in a business of killing people [regardless of how much one justifies that] this fact alone puts the disposition of chaplaincy in question [i.e. this holy men and women who preaches, peace, forgiveness, reconciliation and love]. The question is, how do a priest (Moruti/Dominee/Umfundisi) justify the fact that every morning he/she prays for people who possibly are or will be involved in killing other people? Worst still, it is his/her responsibility to nurture, guide, mentor, prepare and mould such a killing

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<sup>36</sup> There is ambiguities, first, on the extent to which the SANDF see the role and influence of chaplains in military affairs, including the possibility of shaping policy on EM. Secondly, on the extent at which state-church agreement restrict, proscribe, prescribe, and/or permit ministry by word, ministry by presence, and the prophetic role and advocacy for justice. Thirdly, the challenge of speaking truth to power without being labelled as ill-disciplined and a threat to command and control (C<sup>2</sup>). Fourthly, the relationship of chaplains and the local communities where troops are deployed is often fluid and full of mistrust. Sometimes humanitarian projects which chaplains often initiates are seen as compromising security of the own force while local (at times) suspect chaplains as part of intelligence gatherers (i.e. spies). In actual fact, where chaplains are not careful, they can be viewed as spies by both sides. Finally, the role of the chaplain as an expert in religious affairs is often put to test when he/she has to make inputs with regard to religious beliefs and discriminatory practices against religious people – for instance, whether certain religious symbols, clothes, artefacts, wearing of a beard or headscarf etc. can be part of the uniform and how.

<sup>37</sup> Using Martin Prozesky work as a basis, he argues that there are four important elements that characterises a secular state. Firstly, such state encourages freedom of religious choice. Faith is a matter of personal choice and commitment. Secondly, the prophetic voice is the conscience of the state; the church is free to speak truth to power. Thirdly, there is freedom to do justice advocacy and organise charity work, in some instances with the aid of the state. Lastly, all are treated equal before the law regardless of gender, race, social status, and background etc.

machine spiritually, theologically and ethically. What an ambiguity! How does one even begin to think of encouraging such people to think about ecological issues when all their military career they prepare themselves psychologically, physically and mentally to take human lives, use violence to get their way, while simultaneously protecting and saving their own and that of their kin and kindred (cf. Section 200 (2) of South African Constitution of 1996).

Lastly, increasingly questions are asked about the relevance, efficiency, and adequacy of the chaplaincy effectiveness in prophetic advocacy considering the fact that chaplains are state employees. The state have full control of chaplains' programmes and projects, and the state decides where to place chaplains, when to promote them, and which privileges they get and how and what monetary incentives they receive. The dilemma here is that chaplains are agents of the state, and the question is whether they can execute the state mandate without compromising their values, dignity, integrity and/or calling as ministers of the Word? The moral dilemma of Christ versus Caesar remains one of the most difficult questions the chaplain's ministries confronts. Whose voice, whose command should they listen to? Read in the context of Dion Foster's view on "secular state" in which he argues that freedom of speech, association, and conscience are embraced as core principles of a [South Africa's] shining democracy, these questions are irredeemably complex. The challenge here is, the role of the church [and by extension SANDF chaplaincy] is to be sacramental, transformative, liberating, critical, and/or to speak truth to power.

The final reality is, as has been referred to above, that this study is done within a multidisciplinary context. For it to have an impact, it requires a more or less novel cross-disciplinary approach interweaving military and church linguistic intermediaries. Both theological and policy languages have elements (similes, expressions, metaphors, imagery, et cetera) that may be used in such an approach to care and the management toward the natural environment. Both also heavily rely on dynamics on the ground, on new challenges and new opportunities to expand their scope, to discover and express fresh nuances, to identify, transform and reach new horizons. This may, in some cases, limit theological and policy responses to specific situations and issues, as language may lack expressions of doctrine and the formulation of strategic objectives.

## 1.8. Key terms

Before proceeding further, some key terms need some further clarification as to their meaning in this study.

### 1.8.1. *Military Activities*

The concept of the impact of “military activities” on the environment is broad and can mean many things in different contexts. Therefore, in this study, it is deliberately narrowed down. One way of doing so is to reflect on what military activities are not: First, “military activities” in the context of this study do not refer to activities referred to above as being related to “environmental security”, even though some of its features are obviously found in or associated with it.<sup>38</sup> Second, weapons are only discussed as a secondary subject.<sup>39</sup> It is acknowledged that it is almost impossible to discuss war without referring to the impact of weapons since weapons are dangerous both when deployed or even when stored improperly.<sup>40</sup> In addition, in a broader sense, military activities have to do with the global and the local, with direct and indirect impacts. However, it does not necessarily mean that military activities can be associated, explicitly or implicitly, with issues such as the greenhouse effect, Ozone depletion, desertification, deforestation, the culling or extinction of certain species and the exploitation of biological systems. Some linkages may exist and may be identified in some cases, but certainly all of these issues cannot be necessarily

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<sup>38</sup> Henk argues that “environmental security” concept is mainly concerned with biodiversity, climate and weather, oceans, rivers systems and hydrology, food crops, livestock and their effects on the rest of the environment, etc. meaning that the concept of environmental security is broad and naturally vexed. Such a definition can be a weakness, and at the same time it can be a potential opportunity to explore and prevent unimaginable damage in areas not considered directly related to the ecological crisis or as environmentally sensitive. Gas emissions might not be closely situated to food production farms or factories, mining not close to lakes or rivers, but their general pollution or underground contamination can affect areas hundreds of miles away from their locations. They, thus, have potential to destroy economical and future developments of the country, as such pose national security threat. Cf. Henk (2006:98-103).

<sup>39</sup> It is important to add that weapons are by themselves and outside war capable of destroying the environment. Weapons may play an important role in the disturbance or destruction of nature. Commentators agree that the ultimate purpose of weapons is to cause irreparable damage on the intended target. JP Robinson defines weapon as “a device for damaging a target in a manner that is predictable enough for military purposes.” He classifies weapons as belonging to one or more of a number of categories: piecing weapons, high explosive weapons, incendiary weapons, chemical weapons, biological weapons, radiological weapons and nuclear weapons. Each of these categories is meant for short and long term damage. Due to the fact that their use relies on either human or technological means they are often indiscriminate and merciless in their effect. Cf. Robinson (1979:11-27).

<sup>40</sup> South Africa faced similar challenges, though slightly different. According to Meyer (2006:6), “the Department of Defence (DOD) has reached a point where a serious effort is needed to dispose of redundant, shelf life expired and unstable ammunition.”

and always included in this list.<sup>41</sup> Military activities may include, *inter alia*, exercises using prime mission equipment such as main battle tanks, infantry fighting vehicles, armour personnel carrier, air and sea power weapons systems etc., training of military personnel, weapons and hardware testing and even humanitarian services. The lethality of modern warfare increase the level of the impact of military activities on the natural environment. This study will investigate the impact of such activities on the environment as well as the possible responses or solutions to these activities.<sup>42</sup>

Military activities have to do with the impact of weapons on the *oikos*.<sup>43</sup> Their utilization may refer to their use before, during and even after war. And, just like war, weapons have their unique dynamics. There is, for example, disagreement on their impact in terms of the amount of residue, the time frames of their impact, the waste effect they have, and the political, economic and diplomatic effects of weapons. In this study emphasis will at times be placed on landmines. It is only with landmines and nuclear bombs, chemical and biological weapons that debates on weapon dynamics subside because their influence and impact on the environment is so clearly visible.<sup>44</sup>

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<sup>41</sup> See in this regard Alma's *Environmental Concerns* (1993) in which he defines and cites all environmental issues that have dominated recent discussions.

<sup>42</sup> With regard to war in general, Bill Nason (2003:112) states that "[n]aturally, all wars, as virtually everyone from Clausewitz to William MacNeill have emphasized, leave a messy residue or legacy of unresolved issues or contested understandings behind them. Even a most cursory glance across the past century of modern wars involving South African society will throw up a large litter of examples."

<sup>43</sup> Two very prominent issues about weapons are always associated with the destruction of the environment, namely, weapons testing and the laying of landmines. Yet, there are even more ominous situations associated with weapons. For example, since the 1960's the Southern African military has been amassing piles and piles of ammunition and bombs. In addition, most training, operation and exercise areas are strewn with hundreds of thousands of unexploded ordinances, littered with the corroding metal of trucks, battle tanks, armored vehicles, and, of course, thousands of hectares of land that is unusable because of unexploded landmines. Experts' opinions suggest that unexploded ordinances within Southern African states amount to thousands. For example, in Mozambique, Wilkinson and Masella (2003) found that a total of 791 communities described themselves as "landmine affected". At least 1.5 million people representing 9 percent of the entire population of that country were affected and these statistics do not include urban areas...

<sup>44</sup> As Meyer (2006:6) observes: "[there are] three emission groups that take place during uncontrolled explosions: gaseous emissions, organic explosives residue and their conversion products and heavy metals. Each has a very different sphere of impact." According to Meyer, although controlled weapon disposal by well-trained teams with enough experience will minimise the damage both to the environment and to people, some damage will nevertheless remain. Furthermore, it is one thing to argue for the banishment of all these weapons on ethical grounds, but it is another to understand that it takes quite a lot of skill, effort and money to get rid of them. Even so, it is more important to note here that disposal of this kind remains the most acceptable way to deal with this matter. Reports on explosions of unserviceable ammunition are widespread. Some African examples include the 2001 explosion in Potchefstroom, an ammunition depot explosion in Lagos, Nigeria on 27 January 2002 that killed almost 1500 people, the 2006 explosion in Pretoria, and, in February 2007, in Maputo, Mozambique where 108 people were killed. See Meyer (2006:6).

### 1.8.2. *Environmental Security*

Recently, environmentalists have touted environmental security as another way to describe studies on relations between humans, security (or the military) and nature.<sup>45</sup> However, environmentalists and experts from political, economic and other fields disagree on the exact meaning of the term “environmental security”. The main contention is based on the fact that the concept environmental security is a combination of two distinct concepts with varying connotations. Both of them are just as broad and as limited as one may attempt to explain them. At the same time, environment and security can be used concurrently because linguistically, security is not limited to certain areas but applicable to all of them. Hence environmental security is a concept that cannot be restricted to one meaning. In this dissertation an attempt is made to align the concept with the main focus of the research in the following ways:

- First, the definition is based on the fact that the concept of security is closely associated with territorial protection, development, threats and a scarcity of resources (natural, energy, renewable and non-renewable resources).
- Second, environmental security is defined in terms of political engagement with ecological domains. That is, an engagement by political entities with aim of supporting and protecting environmental concerns through military objectives.
- Third, environmental security can be understood in terms of deliberate attempts to salvage environmental elements from calculated harm caused by armed conflicts. It is tacitly assumed that resource conflicts have a high potential for violence, regardless of countries’ political system or economic orientation (cf. Gleditsch, 1998).

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<sup>45</sup> More on this concept in the next section, but for now, suffice it to mention that this concept also suffers several deficiencies. Among them is the question of its origin. It is, namely, nestled within a given affluent, Western context. For poor Africans it may not be a choice to strip forests bare or not, but a matter of survival. Hence, in some quarters, the phrase environmental security it is suspected of being a smokescreen for self-aggrandisement and for creating a platform to grandstand against criticism levelled at what is perceived as insatiable Western exploitation of ecological sites. Big talk about ecological security is, thus, but a face-saving exercise. If this was not the case, masses of nuclear arms, chemical weapons and weapons of mass destruction with the potential to annihilate life on earth will not be produced and stockpiled. Compare in this regard Henk (2006:98-103).

Fourth, and finally, broadly speaking, environmental security forms part of a broad security strategy of the twentieth century that includes the likes of national security, food security, economical security, political security, et cetera. Generally it is agreed that, in theory, the concept refers to a workable solution against the wanton destruction of nature, direct or indirect harm, any other disturbance caused by political, military, economical or any other force on the bionetwork of an area. In the South African context, the SANDF should be vital in the realisation of this concept in that it serves to secure the borders including South African bionetwork.

Morally-speaking, the concept of environmental security relies on a so-called ethic of preventative measures. War is destructive in nature, but, at the same time, it takes drastic measures to prevent the worst (*Jus ad Bello*). The wanton destruction of wells, rivers, swamps, productive agricultural areas and other sensitive areas through polluting/poisoning, bombing, burning and other activities related to war also calls on an ethic of responsibility. Securing conflict areas before any possible damage or deterioration ensures environmental security. Environmental security, therefore, may be understood as security measures directly aimed at broad ecological issues. It is a process in which unprejudiced promotion of the security of fauna and flora is a priority that must be ensured by all means possible. In a sense such action is acceptable, although it is sometimes also seen as radical, controversial and even illegal.

The strictest test for this kind of action is the moral justification of the use of massive, at times almost limitless, means to achieve secure ecological sensitive areas. The deployment of atomic bombs by Americans indirectly prevented further escalation of WWII, for example, ravaged the Japanese landscape, but it had the potential to end a war that had untold consequences on marine life and animal life, a war that excessively polluted the air and contaminated millions of hectares of land with war-related chemicals. In other words, the traditional Just War Theory came into effect here.

In conclusion, for the purpose of this dissertation, environmental security refers to the security of all of God's creation that directly or indirectly comes into contact with the military. In other words, security here refers to all issues and areas that are affected by the impact of military activities. Such a view may be seen as limiting the

discussion to specific incidences, times and places. The concept of “security” may, for some, also connote the use of force. Morally-speaking, this view does have shortcomings since many believe that passivism is the only way to maintain a certain level of moral legitimacy. However, to curb destruction of the environment – sometimes in the name of development, a democratic dispensation, preventative war and the likes – the concept and activities related to environmental security is often the best and only tool that can be applied, albeit with its deficiencies, limitations and a lack of proper answers.

### *1.8.3. Military Environmentalism*

The term “environmentalism”, too, covers a wide range of meanings. Fuggle and Rabie (2000:84-88) contends that there are two ways in which one can approach its real meaning: the extensive approach or the limited approach. Still to others it is improper to even try and unravel its meaning because it is complex and vary from one context to the other. In other words, the explanatory scope of its meaning is determined by the relevance of its circumstances. It can therefore be assumed that the contextual limitations of this dissertation impacts on the ultimate meaning and outcome of this concept. As a result, when referring to issues located within the context and purpose of this research, the meaning of environmentalism is different.

According to many environmentalists, the most common meaning of the term “environment” refers to a/the natural environment, built environment, social environment, cultural environment, economic environment, political environment, et cetera (2000:4). Here a subject qualifies the concept or else, when used as a noun, it will not communicate a specific meaning. In the case of military environmental(ism) studies, the phrase refers a specialised component of science that focuses specifically on all issues ecological that have direct or indirect bearing on how the military relates, views and deals with the rest of creation. Thus, military environmentalism is a study of the symbiosis between the military and nature.

Just as military politics and military economics cover issues outside of traditional politics or economics, the “military environment” covers salient issues pertaining to the military and ecology. For instance, in the context of this study, concepts such as God, war and creation are looked at. In other words, this characterization takes cognisance of theological contributions just like in other cases where political,



economic or social inputs are solicited for full description of what the term environment means.

As such military science is not restricted to the military and nature, but it also includes the relationship between the military and politics, the economy, even theology. In the case of this study, military environmentalism refers to a study of military environment from a theological perspective.

To locate the term military environment properly within the military milieu, it is, furthermore, important to note the following aspects:

1. Anthropocentrism plays a pivotal role in the final definition of terms in interrelations between the military and the environment. Understanding humans in their context helps in understanding the importance of nature in relation to humans and nature in itself. Humans are the ultimate definers of everything there is, and when it comes to nature they often simply objectify it or they honour it. Hence, before defining military environment, one must also understand the military anthroponomy and its influence on our perspectives and definitions.
2. The legal meaning of environment within the military is so broad and as such not restricted to a singular understanding. This is because the military is not divorced from the common demands that every human being is subjected to. What humans demand from the surrounding environment, is also demanded by the military. Military environment, therefore, covers various issues such as biosphere, ecosphere, geo-sphere, and stratosphere.

According to Fuggle and Rabie (2000:90) the environment “at its core, refers to the earth’s natural resources, both renewal and non-renewable.” In conclusion they admit that “the parameters for the concept of the environment are obviously evolving and it would be unwise to attempt a fixed definition.”

The military operates and exists in given ideal environments. Its main resources for survival and success include land, sea, space and water resources. For example, by land it covers the protection and sustainability of the economic, social, political, geographical aspects of a country; the sea covers all marine life, seawater quality, et cetera. It makes sense then to link the military with the environments in which it



operates. This is not an attempt to force the military to fit within ecological studies, but rather a controlled definition that appropriates environmentalism into military context.

#### 1.8.4. Military Ecocide

According to the Oxford Dictionary, ecocide refers to the “[d]estruction of the natural environment, especially when deliberate.”<sup>46</sup> A legal definition of ecocide understands it as:

the extensive damage to, destruction of or loss of ecosystem(s) of a given territory whether by human agency, or by other causes, to such extent that peaceful enjoyment by the inhabitants of that territory has been or will be severely diminished.<sup>47</sup>

The 1977 United Nations Convention on the Prohibition of Military or Any Other Hostile Use of Environmental Modification Techniques (ENMOD) sought to close legal loops in the definition of ecocide and specified what it means when ecocide refers to “widespread”, “long lasting”, and “severe” destruction of the natural environment.<sup>48</sup> Unlike genocide that is a *crime of intent* by one group of humans (defined within a linguistic, cultural, race, political or other related commons), ecocide is a *crime of consequences*. It normally occurs as a result of human actions, military or otherwise. In many dictionaries they simply define ecocide as “the killing of environment”. Thus, any prefix to ecocide, for instance military ecocide, chemical ecocide or mechanical ecocides are, by definition, akin to the “killing of the/an environment”. In other words, if one is to adopt this version of characterisation, then military ecocide is an activity where military voluntarily or involuntarily “kills the environment”.<sup>49</sup>

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<sup>46</sup> Online at: <https://www.lexico.com/en/definition/ecocide>. (Accessed: 14 June 2019).

<sup>47</sup> Online at: [www.eradicateecocide.com](http://www.eradicateecocide.com). (Accessed: 14 June 2019).

<sup>48</sup> Online at: [www.eradicateecocide.com](http://www.eradicateecocide.com). (Accessed: 21 June 2019).

<sup>49</sup> This definition or explanation may also be contested because it may appear narrow and restricted in many ways. For example, key words such as “killing” simply mean that there is no chance of renewal or rejuvenation. But, we also know that in terms of many natural entities such as seeds they must die in order to bring forth even a better healthy life or dispensation. So “killing” in this context is not necessarily a bad thing. However, the argument that is put forward here agrees with the sentiment expressed because by “killing” we are not strictly referring to cessation of life with not prospect of rejuvenation. The meaning is broader than that; the context of impact by anthropogenic agents (e.g. the military) determines the level and measure to which it could be categorised as ecocide. Only the level of the impact of that specific activity (e.g. pollution, poisoning, defoliating) and the scientifically established proof of its deadliness determines in which category or at what

In the light of the above definition, as well as in tandem with the focus of this study and while acknowledging the far-reaching implications as well as moral and ethical imperatives and connotation of the term ecocide, it should be prudent to steer clear of all legal intimations of the term. There are simply too many limitations, gaps and loopholes that could be legally exploited.<sup>50</sup> For example, in July 2012 a Human Rights Consortium issued a detailed report entitled “Ecocide is the Missing 5<sup>th</sup> Crime against Peace” (cf. Gauger et al., 2012). In this report the continued lack of recognition or readiness to accept responsibility by some countries for ecocide as a crime against peace is decried.<sup>51</sup>

Basically, *military ecocide* as defined above support all the examples given in this study of a world which is consistently and systematically ravaged by a single organisation, namely, the military. And, as each time it maws irreversible destruction, the intensity of the outcry must be equal. Every now and then, when there is deliberate or even involuntary collateral destruction of nature by the military, concerned communities such as research institutes, churches and political sectors must demand accountability. As Rasmussen (1996:5) observes: “We stand astride global threads to nature’s capacity both to produce for its human members and to regenerate itself.” Often the level of violation increases as new weapons and methods or techniques are introduced. Moltmann (1989:4) echoes similar fears

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level such ecocide is. So, even if the argument could be that the word ecocide implies a much more repugnant picture than the world has experienced, the argument of this study is that the more one develops militarily the more loathsome the potential to degenerate into uncontrollable frenzy of mutually assured self-destruction becomes. Besides, the argument that ecocide is far stronger a concept to use for military activities be it war or weapon testing, the reality is that one cannot with any measure of surety account for parameters or broadness of its implication, meaning and connotation. As cited earlier, the reality is that military ecocide is a growing phenomenon that must be addressed. Responding to or reacting to such action will also be determined by the context, that is, the outrageousness of such pollution or defoliation. It is not just about whether there is going to be a comeback or renewal of such impacted areas after decades, the contestation is rather based on the fact that without any provocation of any kind marine life, soil, atmosphere, or land life all are callously violated to the core. That, in the process of such atrocities, eco-injustice takes place and there is no one to defend, protect and seek eco-justice. This is the outrageousness talked about here. This is why this definition is broad and needs broad approaches such as ecological and peace theologies.

<sup>50</sup> While it is worth spending considerable energy and time pondering this legal wrangling, it is important to emphasise that definitions are not limited to legalities. They often infer and offer nuances beyond one limited area of meaning and implications. Hence, with this in mind, the study has undertook to use a simple, yet profound meaning, namely, that military ecocide is refers to a process where the environment is experiencing severe destruction specifically by the military. Logically, therefore, it is correct to assume that military ecocide has to do with the military being the cause, reason, and/or repercussion of ecological annihilation.

<sup>51</sup> Among issues that this report mentions as integral to ecocide injustices is the military impact on the environment. However, not all countries accented to its proposals. Among those that refused to sign are the USA and Britain. Their main contention is that acceptance immediately makes this into law that may restrict responses to any military threats. Second, because it does have legal, ethical and moral connotations, this formulation may result in countries’ loss of the moral high ground or that they may be forced to defend themselves before International Criminal Court (ICC).

saying, “No previous human society has irretrievably destroyed so much of the natural environment as this society.”<sup>52</sup> So, military ecocide is a reality with potentially irrepressible levels of destruction to this universe. As a matter of fact, unless militarism is stopped or reformed to something better than what it currently is, this threat remains.

#### *1.8.5. Military Chaplain: SANDF Anglican Chaplains*

The South African Military Dictionary defines the term “Chaplain” as an “Officer fulfilling the function of minister of religion in the military situation” (Military Dictionary, 1983:67). The Religious Policy, 2009 states, “Chaplain refers to an ordained person or equivalent designation who is seconded by their religious body to the DOD to perform/co-ordinate religious activities” (see Appendix A: 1 (b). Meaning, the SANDF regards chaplains as professional specialists trained to serve any spiritual need of soldiers regardless of denominational or faith background. They offer pastoral care to individuals and support and protect their religious or non-religious rights. Chaplains are also spiritual and moral mentors to the soldiers, from the strategic, operational, to tactical level (cf. Religious Policy, 2009), meaning Chaplains minister to all members of the DOD.

The chaplains’ work in the DOD is governed by a set of legislative and policy frameworks. Section 31 of the South African Constitution of 1996 (Act No. 108 of 1996), for instance, acknowledges that religion is part of the fabric of South African life and as such all citizens (including soldiers) have inalienable and inviolable right to affiliate, gather, and/or observe religious activities of their choice [bar limitations set in Section 31(2)]. In support of this position the Religious Policy of 2009 state that members of the SANDF have both “a right and a need for ministry in situations of moral and ethical extremes” (Religious Policy, 2009: 2)<sup>53</sup>. This is a classic traditional

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<sup>52</sup> Moltmann (1989:4), writing towards the end of the demise of communism and the Cold War asks for justice towards nature, harmony with nature, inner healing and finding a balance between modern technological progress and new equilibrium with nature. Moltmann identifies four areas that needed to be worked on (at that stage), namely individualism, lack of vision by the present generation to preserve the world for future generations, devaluing of nature while we belong to it and, lastly, understanding creation as God, God as creation and the role of humanity as participants in procreation and not domination or destruction of God’s creation.

<sup>53</sup> What does “a right and a need for ministry” mean? On the face of it this statement seems to suggest that South African soldier have unfettered right to demand and be afforded spiritual support. But this statement must be interrogated, we need to ask, does it mean that religion is in this case a panacea during “situations of moral and extreme” anguish/social challenges/physical harm or danger? What about its implication to the ever contentious relationship between the state and religion/church? Having said that, it is important to reiterate here that Section

role of chaplains anywhere in the world – to provide spiritual and ethical guidance, and faith support (Stacey Gutkowski and George Wilkes, 2011:111). Furthermore, the preamble of the ACSA-SANDF Agreement states categorically that both parties recognise the “need to provide for the spiritual care of military personnel charged with the special responsibility of ensuring the safety and security of the people of Southern Africa.”<sup>54</sup>

In line with above injunctions, religious observance forms part of the ceremonial life of the SANDF, chaplains have regular sessions where they preach, address moral, spiritual issues, and social issues. Soldiers and civilian members of the DOD attend, albeit on voluntary basis. Those who do not subscribe to any faith/religion are catered for by allowing them not to participate in any religious observance/ceremony. This is one of the key responsibilities given to military Chaplains within the DOD, namely to mould and shape the SANDF soldiers’ behaviour, values, norms, attitudes and faith.<sup>55</sup> The chaplains’ specific mandate is to attend to the spiritual needs of the SANDF members who, by virtue of the demands of their work, are beyond the reach of ministry of their religious bodies (Religious Policy, 2009: 2).

The Anglican chaplains, like most chaplains, are governed by the Church-State Agreement. The agreement states, *inter alia*, that all Anglican priests shall be seconded by the church to SANDF Chaplain Service and that the church shall always be responsible for their doctrinal guidance, development, and ministry

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31 of the Constitution, 1996 provides all South Africans the right to assess the value of religion/spiritual support. Whereas, the religious conviction is a personal and institutional affair (i.e. SANDF), nevertheless this statement suggest *inter alia* that we must hold in subtle balance the relationship between state and chaplaincy – where it is necessary it must be welcomed, where the two cannot and should not work together (e.g. where chaplains have to confront evil or injustice) that distinction must be made and clearly spelled out and of course as the chaplaincy is doing right now where diverse opinion, cultures, religions, and/or genders need to be celebrated set an example and also lead [cf. Aernout J. Nieuwenhuis, 2012: 173-175].

<sup>54</sup>The ACSA-State Relations Agreement signed on the 27 September 2017 by Bishop Tisane (on behalf of ACSA) and Col (Dr) T. Masuku (on behalf of the SANDF – Chaplains Service) provides the basis for the work of Anglican chaplains within the SANDF. Whereas, its main emphasis is to ensure that chaplains are seconded to SANDF and strictly adheres to and observe the disciplines of both entities. it does not in any way prescribes to chaplains in terms of their relationship with or interpretation of the Law of Armed Conflict (LOAC), International Humanitarian Law (IHL), the Geneva Conventions or the Hague Protocols where such refers to the work and role of chaplains. It seems to be either deliberately ignoring it altogether or assuming implicitly that chaplains will be guided by their own conscience.

<sup>55</sup> To do so, chaplains are required to exercise certain rights enshrined in the Constitution of South Africa (Act No. 108 of 1996). Section 31 of the Constitution of 1996 when read together with Section 6 of the Religious Policy of 2009 and Paragraph 72 of the Defence Review of 1998 acknowledges that the large majority of the DOD members are religious and they have a constitutional right to observe religious ceremonies. This legal regime provides the DOD with firm foundation to establish chaplaincy and observe religious activities/ceremonies. The church on its part is required to second chaplains in order to minister to their members beyond the reach of normal church ministry.

support. Another important aspect of this state-church agreement is that, the SANDF can and do request the church to discipline its own chaplains and, where necessary, recall them. The latter action is always influenced by aspects like labour relation laws, as chaplains are also state employees.

Therefore, at least as far as the legislative and policy perspective is concerned, the understanding is that Anglican Chaplains are by definition spiritual experts that address the religious, ethical, and social needs of soldiers and their families. They have both a pastoral and prophetic role, they are not co-opted, controlled, or restricted in anyway. Simply put, Anglican Christianity with its values, ethos, beliefs and approach to life, forms part of the government's efforts to influence soldiers in the "right" direction. It should therefore be expected then that the SANDF soldiers will and shall be influenced and behave in a certain way that have some resemblance to Anglican faith, ethos, and practice<sup>56</sup> (cf. Bentley and Foster: 87).

In the context of the SANDF a military chaplain is a professional expert who is called to serve in the DOD ministering to all regardless of gender, race, religious, denominational, political affiliation etc. She/he provides professional spiritual service – through the ministry of presence, ministry of word, and ministry of benevolence (i.e. community/social relief project). SANDF chaplains are expected to serve twenty four hours, seven day a week, and to be always on call. Chaplains are expected to be where soldiers are, regardless of the circumstances, place, or level of violence.

In general, though, there is a theological caveat which cannot be ignored. Chaplains live with and in perpetual tension, paradox and real ambiguity between the eschatological promises of the Gospel and the challenge of being a Christian in military space, where friction, conflict, and war (characterised by hatred, bloodshed, killing, and profanities) are part of their daily realities. Grace Davie identifies eight of these tension or paradoxes (Davie, 2015: 44).<sup>57</sup> The concept of Just War Theory

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<sup>56</sup> I agree with Dion A. Foster's insistence that, "Christians have a place within society and should not withdraw from their responsibility to be agents of God's healing and transformation. What the world requires is a Church that can exercise its responsibility to bring about personal, spiritual and moral transformation through evangelism, as well as social and structural transformation through effective mission in the world." Chaplains in the SANDF have a moral, spiritual, and social responsibility and obligation to pastor, minister and prophetically engage the DOD and by extension the South African secular government so as to improve the interrelations between humanity and the natural environment.

<sup>57</sup> She summarises them as: "there is, first of all, the dilemma of representing Christ, the peace-maker, in a military institution; this is followed by the tensions created by the non-combatant role; the evident contrast between the catholicity of the gospel and the national cause; the tension for a chaplain of being both priest and

developed by Thomas Aquinas was meant, among others, to justify the churches' involvement in war. However, the 2003 war in Iraq brought this sharp conundrum into focus. The British church, mainly the Church of England and the Roman Catholic Church, were opposed to the government's involvement in this war. Both had their chaplains embedded in the military and thus had the obligation to support them as well as their general membership who are soldiers. The two heads of both churches, Archbishop emeritus of Canterbury, Rowan Williams, and Cardinal Archbishop of Westminster, Cormac Murphy O'Connor, issued a joined statement on the 20<sup>th</sup> February 2003 in which they showed their disapproval of such war

"The events of recent days show that doubts still persist about the moral legitimacy, as well as the unpredictable humanitarian and political consequences, of a war with Iraq. We recognise that the moral alternative to military action cannot be inaction, passivity, appeasement or indifference. It is vital therefore that all sides in this crisis engage, through the United Nations—fully and urgently—in a process, including continued weapons inspections, that could and should render the trauma and tragedy of war unnecessary" (C. R. Barker & I.-J. Werkner, 2008:56).

Once parliament took the decision to go to war, Archbishop Rowan Williams wrote a letter to assure his chaplains of his support and prayers. This is a serious challenge all around, a challenge that the church and their agencies, chaplains live with on a daily basis. The two options as identified by C. R. Barker and I.-J. Werkner will always remain a difficult challenge to this type of ministry, namely: whether the church should "send chaplains anyway, because they are there to support their congregations" and/or whether "to send chaplains only when it is unambiguously clear that the military operation can be justified." This is what most of SANDF chaplains, like their British counterparts, sometimes wrestle with.

## **1.9. Overview of Chapters**

Proceeding from the introductory chapter, the study moves forward following interrelated themes: First, as indicated, military activities may refer to preparation,

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officer; the rather different tensions that arise between the priestly and the social (or diaconal) aspects of the role; the vexed questions surrounding morale and the role of the chaplain in this; the obligation (or not) to be prophetic, in the sense of challenging official policy; and finally the need to avoid the romanticisation of war, bypassing thereby its moral ambiguities."



force employment and/or force support.<sup>58</sup> In Chapters Two and Three, of particular interest in this study is the second activity, namely force deployment. As such, those important areas that define force deployment will be focused on. Going forward, the question of how different levels of war or phases of war, or the so-called four generations of modern warfare, have influenced the way the military relates to the environment. Having done so, the next theme addressed is explicit examples of the negative impact of military on the environment. These examples specifically include African examples such as the South African Border War (which was confined mainly in the southern part of the continent). In concluding this theme and in preparation for the next, it is asked in what way(s) the military impact on the environment is challenging the way the Anglican Church views human-nature relations, since the aim is, ultimately, to establish whether there are any lessons that may be learned by SANDF, but also by ACSA.

As part of theological responses to the impact of military activities on the environment, the theme of Anglican views on ecological issues is then addressed. This begins, in Chapter Four, with the Lambeth Conference's views on war, weapons and other related military activities. In Chapter Five follows an overview of the work done in specific worldwide Anglican ecological forums, such as the Anglican Congress on Stewardship of Creation and the Anglican Communion Environmental Network (specifically with reference to the so-called Canberra Statement, the Lima Statement and Action Plan and the Lusaka ACC). It will look for theological nuances, meanings, implications and suggestions emanating from these sources that might be useful with regard to an Anglican perspective on the impact of military activities on the environment. In addition, this chapter surveys the work of a number of Anglican theologians on ecotheological issues. These theologians include well-known international Anglican theologians (such as Rowan Williams and, to a lesser extent, Clive Pearson), but also well-known South African Anglican theologians (such as Desmond Tutu, but especially Thabo Makgoba) as well as lesser-known South

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<sup>58</sup> As has been referred to above in this chapter, force preparations include tasks such as human acquisition, mobilisation, education, training, development, exercises, drills, mock battles, etc. This is normally followed by force employment that focuses linked with different reasons for such employment – e.g. to defend and protect the sovereignty of countries, to protect and safeguard countries' borders, to engage in strategic objectives, such as war, participation in peace and humanitarian efforts and assisting civil authorities in development projects. And, lastly, force support provides the military on the ground with military equipment/hardware and any kind of material needs and physical and mental (including spiritual/religious) support. In this regard cf. South African Defence Review (2015: iv).

African and African Anglican theologians (particularly Andrew Warmback and Cyprian Obiora Alokwu).

Finally, in Chapter Six of the study, it is argued that, theological language and notions developed over the centuries (i.e. ecotheological *constructs*) provide the Anglican Church with nuances and suggestions that may be utilised to meaningfully contribute towards adequate responses to ecological destruction caused by the military.<sup>59</sup> It will be indicated how theological images, symbols and metaphors derived from the Bible or developed within the Anglican faith, language and traditions provide enough resources to develop adequate responses.<sup>60</sup> In this way, too, it will be asked how the destruction of eco-spaces by the military presents an opportunity to refocus Anglican faith, to question the motive of our relationship with the earth-*oikos* and to reflect on the contextual nature and contextualisation of our theologies. In practical terms, it questions whether an ecclesiological focus (i.e., liturgy, the traditions, the canons, the doctrines and dogmas) and a missiological focus (i.e., evangelism, social programmes and projects, justice related projects, et cetera) also include some (or an adequate) level of concern for ecological spaces.

### 1.10. Conclusion

This first chapter offers the introduction, background and motivation for this study. It also states the research question that will guide the study, the theoretical framework applied and methodological considerations taken into account. Clarity is given of central concepts and themes and limitations to the study is explained. According to the overview of chapters, the next chapter will look in more detail into concepts associated with war and the impact of the military on the environment.

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<sup>59</sup> It is part of greater recognition that environmental issues have moved from the “fringes of political and ethical life to the very centre, *and* now are acknowledged as among the most crucial and pressing issues faced by the whole global community at the beginning of the third millennium” (Horrell, 2009: 163). Horrell uses language such as “provocation” to demonstrate the urgency in driving a message home that for most disciplines or fields of study there is already a concerted effort to undo the damage.

<sup>60</sup> The Anglican ecotheological response promoted here forms part of a broader and bigger attempt to address military ecocide globally, including dealing decisively with the African situation. This ecological theology should strengthen the endeavours of the DOD to sustain the environment (cf., amongst others, Conradie, 2000b:306-307).



## CHAPTER TWO

### WAR CONCEPTS AND THE IMPACT OF MILITARY ON THE ENVIRONMENT

*“The life of the man upon earth is a warfare...”*

Job 7:1 (NIV)

*“There is no human affair which stands so constantly and so generally in close connection with chance as war. Of all branches of human activity, war was the most like a gambling game.”<sup>61</sup>*

*Warfare has been central to human interaction with nature...<sup>62</sup>*

#### 2.1 Introduction

The preceding chapter introduced and gave the framework for this study. It identified salient points and concepts that are fundamental to it, as well as critical issues that are important for the formulation of its main arguments while, at the same time, pointing the reader towards the main aim, namely identifying an adequate theological response to the negative impact of military activities on the environment. From the onset, this study wishes to show that both the SANDF and the Anglican Church need to work together to enhance and broaden the scope of ecocare within the military milieu.

In light of the above, it follows that this chapter is premised on this understanding that military activities, especially war, have both direct and indirect negative ecological implications. To understand how the activity of war specifically is connected with the negative impact of military activities on the environment, one first

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<sup>61</sup> Carl von Clausewitz in Blainey (1988:194).

<sup>62</sup> This is a quote of J. Milburn Thompson (2000), who also writes that, “[r]esources, scarcity and environmental issues can be a source of international conflict and violence. Seldom is the environment the principle cause of a war or an insurgency, but it is often an important variable. This has been throughout history: nations have gone to war over important resources. The Gulf War (1991), for example, was fought, in large part, to insure the access of developed nations to Middle East oil.” Thompson claims that humanity effects environmental change in mainly three ways, degradation and depletion of renewable resources, population growth and changes in resource distribution among groups. This, in turn, results in three types of social disruption that are sources of conflict. 1. Expanding populations can cause deforestation, soil degradation and water depletion. 2. Poverty and environmental degradation produces weakened governments that potentially make it vulnerable to insurgency or outside attacks. 3. Environmental scarcity creates refugees and migrations and this results in social tensions inside refugee camps or ethnic conflicts with those who are invaded by migrations and refugees. Thompson concludes that not only is environmental scarcity a source of international conflict, but war and preparation for war, too, are causes of environmental degradation (2000: 83-85). Similar views are found in McNeill and Unger (2010:301).

needs to look at war as an operational concept and, then, as an evolving activity. Simply put, war is one form of military activity, even though all military activities are not in essence or totality (even necessarily) war. Notwithstanding, this study argues that neither war nor any military activity happens in a vacuum, but each action is based on well-defined and prescribed military concepts.<sup>63</sup> As will be seen, one of the most important concepts that underlies the understanding of military action or activity, also the different degrees to which it threatens the environment, is what Level of War one is referring to. This chapter will show how each level of war has explicit or implicit negative impacts on the natural platforms, spaces, ethers and topographies used by the military.<sup>64</sup>

However, even before this chapter shows how the war links with the impact of military activities on the environment, some issues need to be further clarified so as to allow for the logical sequence of the arguments put here. Firstly, this chapter could easily have as its scope the concept of environmental security since contemporary military discussions insist that environmental distress is part of military security issues. However, as Hannah Muthoni Macharia (2016:140) reminds one:

Despite the notable positive contributions, the negative impact of military exercises and operations in the environmental sphere has overshadowed the military as an institution. Sadly, these effects have for a long time been limited to military as a state institution while the negative impacts emanating from military-like activities of non-armed state groups such as militias, rebels, terrorists, and guerrillas have been ignored.

Elsewhere Macharia continues and, touching on the focus of this chapter, states that,

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<sup>63</sup> The nature of any conventional force demands that every action or activity undertaken be legally justified, at least in terms of internationally sanctioned rules such as Geneva Convention, The Hague Protocols, International Humanitarian Law (IHL), Rules of Engagement (ROE) and/or Laws of Armed Conflict (LOAC). The SANDF is strictly guided and pontificated, not only by both the 1996 Constitution and the Defence Act, 2002 (Act No. 42 of 2002), but also by a plethora of international laws that governs conventional forces and to which it is part. Thus, in principle, no action or activity may be undertaken outside of this compendium of legal regimes. Violation of any of these rules, regulations and policies simply means that the individual soldier, unit, contingent or force intervention brigade (FIB) may be prosecuted either in the International Criminal Court (ICC) or International Court of Justice.

<sup>64</sup> Modern warfare provides an even variety of platforms and spaces used. For instance, current wars take place in built environments and non-built environments, in “urban areas, dense bush, forests, mountains and areas dominated by river systems, swamps and deserts” and even in cyberspace and even outer space. *Defence Review* (2015:2-19).

The entire process of preparation, equipping, and engaging in activities that are aimed at promoting peace and security requires use of resources that exist in the environment such as oil, fossil fuels, and hardware. The use and exploitation of these resources have direct implications on physical environment, humans and significantly contribute to global warming and endangers the state and its wellbeing (2006:141).

Secondly, this chapter could also have included in its scope climate change or global warming as part of its environmental security discussion, as indeed often happens. After all, military experts admit that climate change or global warming is not just about the melting of polar icecaps, hurricanes lashing out at New Orleans, heatwaves killing people in France, humanity polluting the earth and destroying forests, it can also be directly and/or indirectly linked to military environmental security. In 1994, Robert Kaplan made even more direct and dramatic link between the two. He stated, “[i]t is time to understand ‘the environment’ for what it is: *the* national-security issue of the early twenty-first century” (in Dalby, 2009:24).

What is clear is that it is impossible to keep holding the view that Daniel Daudney described in 1990 that

...military institutions in particular were frequently not the appropriate agencies for dealing with environmental issues. They are designed, equipped, and trained to break and kill people, *not nurture trees, breed fish, clean river beds, or install solar panels*” (in Dalby, 2009:4 – my italics, LMM).

One should rather take heed of Simon Dalby’s warning that “... the contemporary military use of fuel, chemicals, explosives, and radioactive substances makes them one of the most polluting human institutions” (2009:4). The time for denial has long passed, the environment is a military security matter; military activities are causative or consequential to war. So, military agency is, therefore, necessary and should be demanded for ecocare purposes.

As Dalby (2009:105) strikingly puts our greatest challenge, which according to him is acknowledging that,

If earth is the home of humanity then we are doing house renovation on a large scale without the help of the architect's plan, or any clear sense that there is a final point at which our remodelling will be finished, much less than all the modification will fit together in a way that allows the structure to remain standing.

Military security is but one concept in relation to the impact of military activities on the environment. Making these connections is important because military security (as part of military activities as is war or the use of weapons) can no longer be separated from geopolitical specifications within which broad military activities take place. Insofar as security is understood as protecting spaces from external threats, new thinking is necessary whereby environmental security, military security, war and use of modern weapons are understood as part of the same package and are included within the scope of, *inter alia*, interventions to improve human security, to improve environmental resilience and integrate humanity's future with that of nature.

In this chapter it is argued that, regardless of whether one speaks of environmental security or war, or any other military activity for that matter, it is clear that it is now morally unacceptable and ontologically impossible to separate environmental security, military security, or war from each other and even more pertinently from their negative impact on the natural environment. It will be shown that every military activity, regardless of what it is, have a direct or indirect impact on the natural environment. Dalby is, therefore, correct when saying that, "...ecology no longer allows us to formulate humanity as separate from nature" (2009:164). An anthropogenic inducement of humans/military on nature have unavoidable ecological consequences.

Third, this study could include how conventional notions of modern war are linked to and are responsible for the negative impact of the military on the environment. In this study, we accept as a given fact that modern conflict or war has rapidly transited from a single-focused or one-dimensional, conventional type of conflict to conflicts that are broad, multifaceted and multimodal with complex, asymmetric dimensions. This means that warfare includes, among other things, a "mixture of conventional operations and unconventional, while adopting symmetric and asymmetric approaches" (cf. *Defense Review* 2015:2-19). Unlike in Clausewitzian times, when

wars were strictly conventional and state sponsored, modern wars are fought by different players, they may be inter-state or intra-state, fought by alliances or multilaterals and the methods and equipment to fight these wars are just as diverse. Typical twenty-first century military armoury is embellished with high-tech well-armed drones or unmanned aerial vehicles (UAV) as well as intercontinental ballistic missiles carrying nuclear war heads. These types of wars and armaments (on their own) have potential to cause untold havoc to the natural environment. Again Jacklyn Cock's view that the military and the environment are incompatible looms large...<sup>65</sup>

If any of the above important and legitimate themes may have been the theme and scope of this chapter, but is not, what is it then? For this, the concept of the Levels of War, mentioned right at the beginning of this chapter is a good place to start.

## 2.2. Scope of the Chapter

The scope of this chapter is as follows: Two critical areas are briefly discussed in this chapter.

*The first area* of focus is the so-called Levels of War and how each level contributes to the formation and approach to military activities, in particular war. According to military scientists, in every conventional force there is only three levels of war, namely – a National Strategy or Grand Strategy Level, an Operational Level and a Tactical Level. Each level contributes not only to the formulation of policies (which happens mainly at the Grand or National Strategy Level, the Military Strategy Level), but also to the day to day impact of that policy on the ground (i.e. more specifically, the Operational and Tactical Levels). While the conceptualisation and planning of military activities almost always occur at the political level, the operation and implementation takes place at the last two levels. Thus, one needs to first understand how a war occurs by looking at the political or grand strategy level before one can explore how it impacts the natural environment at the lower levels.<sup>66</sup>

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<sup>65</sup> Cock and McKenzie (1998:9) states that the damage is not limited to episodes of times of war, but, even during times of peace, military activities are injurious to the environment. Their litany of incidences of military destruction of the environment includes a claim of effects that the military is responsible for and a cause of “environmental degradation across the globe”, that it consumes “3-4% of oil and energy”, it occupies 0,5-1% of planet's land mass and is accountable for 6-10% of global air pollution. Finally, it also produces the world's largest hazardous chemical and nuclear waste – and, in their view, the military stands no chance of denials. It is guilty as charged.

<sup>66</sup> Going forward one should keep in mind that these levels are mainly derived from conventional contexts, where defence forces or armies are ruled through and by constitutional law or the supreme law of their

As part of the discussions on Levels of War, (specifically) during war (i.e. at the Tactical Level), military activities are also divided into planned phases or, simply, “phases of war” (the model on Plan Phases of War or, Phases of War, is derived from United States Defence terminology), which will also be discussed. These phases range from zero through to five and then back to zero again and are, in short: Phase 0: Theatre Shaping; Phase 1: Deterring Activities; Phase 2: Seizing Initiatives; Phase 3: Dominating Activities; Phase 4: Stabilising Activities; Phase 5: Enabling Authorities (then back to Phase 0 again). The South African tactical approach to war is similar to the above with minor deviations or modifications. Of special interest to this study is what happens to the natural environment during Phases 2 to 4 (Chapter 3 offers a perfect example of what happens to the natural environment when war takes place). As will be shown, during these three phases, war enters into its most brutal stage and unleashes its most destructive power on the natural environment. It, therefore, follows that it is in these three phases that war has its most calamitous consequences for creation and these three phases, in particular, are examined with this in mind.

The dialogue between theology and military science begins here. This is a meeting point between theology, that is, an ecological wisdom from a Christian tradition (i.e. Anglican faith, ethos and praxis) and military actions or activities. This is where ecotheological constructs (should) directly address the negative impact of military activities on the environment, particularly, then, during the Tactical Level of war.

It is, furthermore, imperative not to forget here that the discussion on the war is informed mainly by the fact that every military activity (at least within constitutional democracies) is informed by policy positions. As such, from the SANDF perspective, levels of war are defined as

doctrinal constructs that clarify the links between strategic goals, operational objectives and tactical actions. Although there are no limits or boundaries between them, the three levels, in general, are strategic,

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respective countries. However, it must also be noted that although terror groups (or freedom fighter or religious fanatics) like the Taliban, Al Qaeda or Al Shabaab, run no stable governments with internationally or nationally recognised constitutions, they nevertheless have some sort of hierarchical structures that issue clear strategies with clear tactically implementable plans. Thus, the impact of military activities on the environment remains the concern of this study regardless of who undertakes them and when.

operational and tactical. The strategic level is divided into the national and military levels (SANDF, 2007: JWP 138, Chapter 1).

Military Strategy, in turn, gives direction to the Operational Level using the National Strategy objectives.

With regard to the Operational Level, this is where campaigns (in US Defence, language for “campaigns” is Estimate Expressions) are planned. At this level, Operational Art (Ops Art) is employed to its fullest, that is, military forces are employed to attain military, strategic goals “through the design, organisation and integration of battles into operations and campaigns.”<sup>67</sup> The Operational Level always links the National Strategic Level and the Tactical Level, it explains in practical terms how the Tactical Level should implement the political decision taken at the executive, parliamentary or national strategic level.

The Tactical Level contextualises the concept (ways) by employing all available means (capabilities) to achieve the objective (end state). Whereas, the main function of the Operational Level is to formulate the war concept, the Tactical Level determines how to make it practical, that is, simply, how to fight the war. It is at the Tactical Level where war or military activities occurs.<sup>68</sup>

*The second critical area* of discussion is what scholars call the Four Generations of Modern War (or Warfare). This is an evaluation of war by certain military historians based on the evolution of war. They argue that there are certain points in the history of wars where changes were glaringly visible and that one needs to recognise so that one may understand war and its implications. Thus, the main thrust of their argument is that war is not static and every time it occurs, it evolves from lesser impact to even bigger and (sometimes) indiscriminate impact.

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<sup>67</sup> For more detail with regard to this, the SA Army Staff Officers Operation Manual (SOOM), Part VII, Defence Doctrine – JWP 137, 138; Operational Art (JWP 101), Planning at the Operational Level (JWP 102), and Peace Support Operation (JWP 106).

<sup>68</sup> Whereas the US military language compartmentalises the “phases” [the term “stages” is my own addition and preference in this study – LMM] of war, the South African military version implicitly acknowledges the different phases (stages) even if it does not name them explicitly. Each level plays specific role in terms of phases (stages) of military activities, each level influences and sets the scene for the next. In some cases the lower levels informs the upper level(s) and *vice versa*. The SANDF compartmentalises war into a set of events or deliberate movements. It starts with mobilisation, to concentration of forces at forward bases, to contact with opposing forces, to full application of ops art taking full advantage of fundamentals of ops, to successful execution of major ops or campaigns and, finally, ending with termination of conflict. In addition, the SANDF military doctrine includes as part of broad military operations, so-called military operations other than war (MOOTW). These include, amongst others, peacekeeping operations (ops) and peace enforcement (as per Chapter VI and VII of UN Charter referred to in Chapter One of this study).



It is, therefore, important from this perspective for this study to not only understand the theory(ies) of war or the techniques or methods utilised to fight wars, but also how every evolution (or revolution!) in war-making affects both the relationship between humanity/the military and the natural environment and it should do so also to the way Anglicans think and do ecotheology with this in mind.

Furthermore, it is not enough to have empirical evidence or statistics of the impact of war on the environment. What really matters more is how such actions negatively affect the interrelations, interdependence and intercommunion between humanity/the military and the environment. In the context of this study it, therefore, also concerns the way Anglicans think about the relationships between *God*, humanity and environment. There, namely, is a way in which the evolving impact of war directly or indirectly affects, not only the environment, but the fundamental principles that undergirds the *theological* rationale for all relations, including humanity's relations with the natural world. South African theologians John and Steve de Gruchy, Dirkie Smit and others talk about this kind of interrelation in terms of "life together".<sup>69</sup> Russell Botman sees the notion of "life together", not only in the context of a reconciled church and society, but extends it to include "all creatures".<sup>70</sup> Elsewhere he sees this notion of the *dignity* of "life together" in an inclusive sense, in

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<sup>69</sup> Dirkie Smit described this phrase (i.e., life together) as indispensable for achieving reconciliation and justice within the Body of God. He sees these words as hardly confined to a singular meaning and expression, but rather as including a whole host of things including "other creatures" (cf. Smit 2005a, 2005b). Nico Koopman correctly says that "[l]ife together, life in, what I like to call, constructive proximity, is indispensable for building a society of reconciliation, dignity and freedom." Koopman also notes the late Russell Botman's emphasis on "life together in terms of the dignity of humans and all creatures." Botman reinforces the argument in this study that "all creature" must be accommodated if we are to live a life together. Elsewhere, and in support of Fanie du Toit, Director of Institute for Justice and Reconciliation, Koopman makes the same point with reference to "past and present estrangement, socio-economic inequality, racial prejudice, and a culture of violence" (Koopman, 2014:986, 989).

<sup>70</sup> It is argued in this study that the term *oikos* refers to something far more complex than just a physical space; it is as much corporeal as it is spiritual, it is the work of the divine Creator. Therefore, when military activities damage the planet extensively or it is left barren, contaminated and dysfunctional for both humans and other creatures, it means this *magnus opus* of the master Creator, loses the essence of God's certification of it as being "good". Of course, humans and other creatures are not only dependent on each other, but also, at the same time, specifically on God, their Creator.



an *oikos* sense, as part of the entire creation.<sup>71</sup> Anything that endangers this togetherness commits what, in simple terms one may call, sin.<sup>72</sup>

What follows in the rest of this chapter is a detailed look at the so-called levels of war and its phases and the so-called evolution of war (from the first generation of modern war to the fourth generation of modern war) and why these concepts are critical here, particularly because they affect the way theology looks at the relationship between God, humanity and the natural environment. With this in mind, it may be possible to suggest that these perspectives on war constitute a possible bridge/s that allows theology to enter into a productive dialogue with both the military and the church as some of the concepts discussed have implications for both theological constructs as well as in the military context.

## 2.3. Understanding War: Levels and Phases of War

### 2.3.1 Introduction

It is generally acknowledged within conventional military circles that every war has at least three levels.<sup>73</sup> “Levels of War” generally refers to, “the employment of military

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<sup>71</sup> Botman asserts that “[t]he term *oikos*, in any of its forms, focuses attention on the notion of the worldwide household of God. As a theological metaphor, *oikos* supersedes the narrow vision that sees history as bound up with community, with webs of relationships, with nature, and with life together. The *oikos* is a God-given place for living. It enables relationship, evokes neighbourliness and living for the other rather than for mere greed and self-interest. It has an ecological structure that displays boundedness and openness, independence and relationship, the familiar and the alien, rest and movement” (quoted in Soulen and Woodhead, 2006: 80).

<sup>72</sup> In this context, sin represents a sense of alienation, differentiation, separation of nature from humanity and humanity from God. When humanity objectifies nature, it alienates itself from its rhythm, its life cycles and its display and its touch of divinity and glory. This may well be summed up in Benjamin Myer’s words, as “structural alienation” that marked every level of creation, every breaking down of relationships, every basis for revelation and every collapse of moral fabric. Sin, is when humans violate God’s divine vision of the Garden of Eden. Myers acknowledges that even the narrative on creation with the murder of Abel by Cain, organised religion, and even civilisation are marks of failed order (Myer, quoted in Conradie 2011b:228). All sectors involved in this – from strategists, decision makers, executors, to observers bear a burden of guilt. No amount of self-distancing from where the bombs lands or missiles reach will exonerate the person who planned, decided or pressed the detonating button – all are guilty. This is as much an individual sin as it is a corporate sin. For example, when habitats are destroyed or injustice is committed, sin is committed. For as long as one is involved in the chain of events, one shares responsibility for it. For further analysis on the idea of “sin” see Chapter Four, with reference to the Lambeth Conferences and, for example, the work of Sally McFague.

<sup>73</sup> The scope of the hierarchy of the SANDF strategy is arranged in such a way that it gives the Constitution proper expression in sync with national and international responsibilities. As such, the hierarchy of this strategy is as follows: at the top is the Constitution, from which is derived the Defence Act (42 of 2002) as well as the little known National Security Strategy. The second layer, just below the latter layer, consists of the Department of Defence Strategy within which one finds Military Strategy. The third layer in the hierarchy, which is where one finds the so-called Sub-Strategies (i.e., force preparations, force support and force employment). In military terms, this level is at Operational Strategic Level. It is here where one also finds Supporting Strategies, such as the Human Resources Strategy, Intelligence Strategy, Ethics Strategy, Logistics Strategy, etc. The final and lowest level is called, in operational language, the Tactical Level. It is at this level where all higher level strategies find their full expression and are concretised via a plethora of, amongst others, policies, instructions,

and non-military sources of power to accomplish assigned military objectives in a specific part of the theatre or theatres as a whole in time of low-intensity conflict or war” (JWP 101:1-4). Edward Luttwak (2001:176) calls it, “a sort of multilevel edifice, with floors set in motion by the waves and counter-waves of action and reaction.” All conventional (and to some extent non-conventional) wars have identifiable layers or levels that defines and determines certain activities during war. Each level of war has its own distinct features and characteristics. However, they are not necessarily restricted to specific areas or places, nor are they restricted to levels in terms of practical interaction on the ground. Instead, from time to time, they overlap and they mutually reinforce one another. Put differently, “[l]evels of war are determined by the scope and nature of the military objective(s) to be accomplished in a given theatre or part of the theatre” (Vego, 2000:17).

It is possible, therefore, for one to work on a number of levels simultaneously so as to ensure that there is synchronization between strategic performance and strategic effect, especially with regard to the way war is executed and how a course of events develops. As Rupert Smith correctly states, “Battle is an event of circumstance, no matter how much planning, exercising and drills precedes it” (2005:64). A proper understanding of these levels also means the military is able to employ both military and non-military sources of power to accomplish military objectives as assigned by higher echelons (e.g. the Constitution) in all kinds of theatres or operations (i.e. during conventional and non-conventional conflicts or warfare).

Returning to the top level, one finds the Grand Strategy or National Strategy.<sup>74</sup> The National Strategy is at the highest level of government whereby the Commander-in-Chief, cabinet and parliament represented by the Minister of Defence give clear strategic direction on the formulation of policy and the aims and objectives of military organizations (e.g., SANDF).<sup>75</sup> In addition, the Commander-in-Chief, via the minister, builds and mobilises alliances with other governments, multilateral organisations and

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orders and doctrines. Each level plays a specific role in ensuring that the military act in specific ways and receive necessary support to execute certain objectives at that level.

<sup>74</sup> Edward Luttwak says of the Grand Strategy: “All states have a grand strategy, whether they know or not. That is inevitable because grand strategy is simply the *level* at which knowledge and persuasion, or in modern terms, intelligence and diplomacy, interact with military strength to determine outcomes in a world of other states, with their own ‘grand strategies’.” See Luttwak in Lindley-French and Boyer, 2012:40.

<sup>75</sup> For security reasons, the South African National Security Strategy may not be accessed, even for bona fide research. It does not, however, pose challenges for the outcome of this study. In fact, there is some speculation as to whether the strategy even exists!

nation states. Primarily though, this level ensures that the SANDF focuses on its main work as clearly stipulated in the constitution.

The South African Defence Review of 1998 and of 2015 outlines the above point clearly:

[t]he Constitution of the Republic of South Africa mandates the Defence Force, as the only lawful military force in the Republic, for the protection and defence of the Republic, its sovereignty, territorial integrity, national interest and people, in accordance with the Constitution and principles of international law regulating the use of force (SA Defence Review, 2015:1).

Elsewhere, the 2015 Review states: “Strategically, South Africa has defensive posture, but will maintain appropriate offensive military capabilities. The Defence Force will be maintained as a balanced, modern, and flexible force employing advanced technologies appropriate to operations in the African continent” (SA Defence Review, 2015:v). Luttwak again,

grand strategy may be seen as a confluence of the military interactions that flow up and down level by level – forming strategy’s vertical dimension – with the varied external relations that form strategy’s horizontal dimension at the highest level (2001:176).

The following sub-sections reflect on each of the above levels with a view to ascertain their potential impact on the environment.

### *2.3.2. The Grand Strategy or National Strategic Level*

At this level, national resources are employed to achieve national and international objectives.

[It] focuses on defining and supporting national policy and relates directly to the outcome of war ... This level involves a strategic concept, plans for preparing all national instruments of power to war or conflict, practical guidance for preparing the armed forces, and leadership of the armed forces to achieve strategic objectives (USAF CADRE, 1997:1).

This national or grand strategy is concerned with the art of using national (multinational allies’) power and it provides the overall national objectives that, in

turn, provide direction to develop overall military objectives that cascade into military strategy for each theatre.

In an attempt to clarify what this grand strategy stands for, Williamson Murray (2011:32) asserts that “history underlines that the strategic and political framework invariably determines the outcome of war.” In other words, what Murray emphasises is that national strategy interpret and discern political posture, particularly policy objectives. It then translates these into “living letters” that set clear processes to be followed in forging multilateral alliances. It stipulates limits on enabling activities, based on the way South Africa perceives itself, both domestically and internationally. Grand Strategy, by virtue of positioning, must ensure that the military is provided with appropriate resources and, where necessary, it gives direction to national efforts. Edward Luttwak reaffirms this view as “[a]t the level of grand strategy, some governments above all seek power over other states or actual territorial expansion...” (2001:186).

The state statutory or legislative framework gives military strategy and consequently its operations clear guidelines. Therefore, war can be defined as, “organised violence carried on by political units against each other. Violence is not war unless it is carried out in the name of a political unit” (cf. Bull, 1977:178). As Milan Vego (2000:18) puts it, “The employment is based exclusively on legitimate decisions made by the country’s highest political leaders. The political leaders determine the use of military force based not only on the political objectives, but also the effects the military would have on political opinion.”

The above is the most popular Clausewitzian approach wherein some political legitimacy should always undergird or accompany the actions of the state or military unit or else it is just a group of bandits without any legitimate mandate. In this case, the so-called three-legged stool of strategic equations, namely ways, means and ends is framed from and find its truest expression and firm foundation in the national or grand strategic level. In a way it is, therefore, the truest expression of or translation of national legislative policy into military strategy.

Interestingly, it is at this level where South African military strategic development has shifted from its erstwhile (as SADF) focus on building a defence force, i.e., a military powerhouse strategy (a self-reliant force) to a national security strategy (as the

SANDF). As Louw notes, it is clear that the posture of the National Strategy has radically shifted “from [a] military power to [a] national security” posture.<sup>76</sup> On the surface of it, it looks good because it means less resources are spend on training and equipping the SANDF, instead these are now redirected to address education and social needs. However, as Louw notes, the SANDF is also seriously hampered by this “tectonic shift” as a reduced budget means that the very national strategy is under serious threat. If, for instance, there is not enough funding for the SANDF it may not be able to adhere to NEMA strategic imperatives on the EM (environmental management) of the more than 500 000 hectors of land under its control.

In a way, at the highest level of decision-making, for instance, of a nation state or a formal multilateral alliance, the national or grand strategy is designed to achieve national or alliance objectives and such objectives are framed in accordance with the values of those nations or that alliance partners. The national or grand strategy applies national or alliance resources in pursuit of national or international values and aims. It is, thus, neither an exaggeration, nor an anomaly to claim that the impact of military activities, in particular the impact of war, emanates from this national or grand strategy. This study, while not necessarily addressing the influence of national or grand strategy on war per se, does speak to one of the unintended/implicit consequences of what may well be one of the national or grand strategic objectives, namely the destruction of the natural environment *by war*. Again, it is at this level where theological thinking should remain a constant reminder to those responsible for drafting and/or execution of the grand strategy that whatever the objective, intent or the envisaged output of military national strategy, the outcome should include the safeguarding or guaranteed peaceful coexistence between the military and the environment. In fact, they should be bold enough to accept, as it were, NEMA’s call for “stewardship of earth”, regardless of any other objectives come into play.

### 2.3.3. *The Level of Military Strategy*

At the level of Military Strategy, the defence force or military is required to learn or practice the art of distributing and applying military means to fulfil the ends of policy. Here the aims are defined further, the broad form of war is decided upon and

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<sup>76</sup> For more on the developments in national strategy see Louw, 2013, esp. Chapter 2.

methods of achieving the aims – that is the how, when and where applying to military operations – are finalised. This happens at the level of the Chief of the Defence, in our case the C SANDF. Military strategy enables the SANDF to comply with the demands of uncertain environments and to be aligned with national government's intentions.

The Defence Review of 2015 describes the interplay between national strategic posture and military strategy as follows: “The Defence Force is a unique instrument and important lever of power at the disposal of the State to pursue its national security and foreign policy priorities and is consequently at the core of South Africa's national security” (Defence Review, 2015:v). In simple terms, at this level, the DOD and SANDF are guided and informed by the Constitution and its national strategic goals and priorities as well as by the national security strategy, national interest and foreign policy.

In general though, the Military Strategy or the Strategic Level of War is defined as, “the employment of military and non-military sources of power to accomplish assigned military objectives in a specific part of the theatre or the theatre as a whole in time of low-intensity conflict or (all-out) war” (cf. JWP 101:1-4). It goes on, making the statement that a clear understanding regarding which levels apply is needed since the levels, in turn, help clarify what activities across a whole range of operations, what resources and what tasks are needed.

Each and every level of war is defined by the outcome intended, not by the level of command or the size of the unit involved. However, it is also important to note that no clear line separates one level of war from another. They are inter-related and affect each other, sometimes profoundly (JWP 101:4).

This means that “[s]trategic levels of war are determined by the scope and nature of the military *objective(s)* to be accomplished in a given theatre/part of a theatre” (JWP 101:4). And it is this strategy that Luttwak (1972:52) describes as, “the art of war developing and using military and other resources in order to achieve objectives defined by national policy” (cf. also Jacobs, 2005:79). Luttwak, however, also expands on the same definition with regard to the twentieth century to describe military strategy as a sub-component of a broad term, namely national or grand

strategy. The latter is described as “[t]he art and science of developing and using political, economic, and psychological powers of a nation, together with its armed forces, during peace and war, to secure national objective” (ibid, 79; cf. Lykke, quoted in Jacobs, 2005, no page numbers). Therefore, the definition of strategy, just like that of war (as shall subsequently be seen), evolves and continues to change as the world deals with new and complex conflict dynamics.

In simple terms, however, the military formulates “military strategic concepts” to achieve “military strategic objectives”. And, it employs “military strategic resources” to implement these “concepts” (Lykke, 1989:3; Louw & Esterhuyse, 2014a:10). In an ideal situation, strategic concepts and military objectives determine the kind of force structure and capabilities any defence force should have. That is, the “ways” or approaches to any given context as well as the “ends” or objectives, i.e., the goals must be supported by all logistics, the human resource component as well as by the type of military equipment or hardware necessary. The *Defence Review* (2015) not surprisingly, therefore, states: “[t]he Defence Force will thus be appropriately equipped, resourced and multi-role trained to execute successful operations across the spectrum of potential conflict.”<sup>77</sup> Contrarily, lack of resources or capabilities means that the military is limited or constrained in achieving military objectives and strategic concepts.<sup>78</sup>

The above “strategic levels of war” give different levels of command specific responsibilities to use sources of power to “accomplish assigned objectives”. It is, therefore, a prerequisite that, during a war, each level of command should have a “full understanding and knowledge of activities and actions” so as to appreciate the complexities of relationships between strategy, tactics and operational art. It is

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<sup>77</sup> It goes on to say, “The future force design will pursue a balance of capabilities that adhere to the strategic concepts of rapid reaction operations for interventions, expeditionary operations to project forces for protracted periods, complex war fighting within the human and physical dimensions of the battle space, interoperability of command and control capabilities, concurrency of operations in multiple theatres and joint, inter-agency, inter-departmental and multinational operations.” See: *South African Defence Review* (2015:v).

<sup>78</sup> Thus, these three legs (three-legged stool) work together to ensure unbridled achievement of the national strategic intend. This interplay between ends, ways and means is absolutely necessary if any strategy is to be effective and achieve its objectives. Rigorous compliance with these three ensures that there is a cohesive effort towards compliance with the constitutional mandate. Although this obviously is a narrowed-down explanation of these concepts, it nevertheless it is a helpful one, especially in the context of this study. As we shall show later, any sidestepping or deliberate confusion of how these three legs relate results in irredeemable cost for the military and may be (even more costly than it is) to the environment.



simply impossible to master operational art without understanding each level of war and how they interface or overlap.

Generally, most of defence forces' strategies are based on a non-threatening defence posture rather than an aggressive or a threat-dependent posture. It is a universal right of every state to defend itself. In Alyson Bailes' view, this right also includes an array of corresponding responsibilities.<sup>79</sup> In Bailes' words, defence alone is a "universal motive for fighting". This universal position provides every state with the grounds to establish military institutions or entities with their own concepts, objectives and resources. As we have already shown, like most defence forces in democratic states, the SANDF is founded on constitutional rule of law and international regulatory legal framework. Therefore, its strategy and policies must be based upon the supreme law of the country, namely the South African Constitution.<sup>80</sup>

Section 18(1) of the Defence Act, 2002 states unequivocally that the proposed deployment of the SANDF, as contemplated in Section 201(2) of the Constitution, 1996 is required to (a) preserve life, health or property in emergency or humanitarian relief operations; (b) ensure the provision of essential services; (c) support any department of state (cf. NEMA), including support for purposes of socioeconomic upliftment; and (d) effect national border control. The law as laid out in these two documents affirms the critical role and place of SANDF as a last line of defence. All strategies, then, should reflect the defence posture of the SANDF.

It is not surprising that (in a similar manner), military strategy links the work of the SANDF with other statutory Acts and international legal regimes;<sup>81</sup> but, even more crucially, it directly connects and aligns the work of the SANDF with the legislative

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<sup>79</sup> Bailes argues that defence is multifaceted as it may be both territorial and non-territorial. From defence of conquered places to local metropolis, from defence of lines of supply and access, to the protection of citizens and assets, and from defence of religious views to defence of ideologies. Bailes in Lindley-French and Boyer (2012:149).

<sup>80</sup> The SANDF is, as such, required by the Constitution, Section 200(1) and (2), to "defend and protect the Republic, its territorial integrity and its people in accordance with the Constitution and the principles of international law regulating the use of force." However, events and the state of the world currently often require conventional forces, such as SANDF, to extend their role from mere defence of territorial integrity to, for example, the participation in UN missions as per guidelines given by South African government as well as Chapters VI, VII, and VIII of the UN Charter on Peace Support Operations. With such expanded missions it becomes imperative that, like all defence forces mandated by UN, the SANDF is thoroughly prepared, trained, skilled and well equipped to create conditions that meet their mission objectives.

<sup>81</sup> Cf. South African National Defence Force Military Strategy: STRAT & PLAN NO 00002/2007 (Edition 1). The latter is currently under review by the DOD.



mandate contained in the Constitution.<sup>82</sup> In fact, it is stated that it is the task of this strategy to “*enable* the Department of Defence to comply with the demands of uncertain environments and be aligned with national government intent” (SANDFMS, 2007: ix). The strategy ensures that the SANDF is “flexible” in its approach to any “volatile environment”. In a unique way, it also obliges the SANDF to apply a so-called “mission based approach” (ix). It also offers guidelines on how to provide forces, how to employ forces by means of “strategic objectives, strategic concepts and strategic capabilities” (cf. SANDFMS, 2007:1-6).

#### 2.3.4. *The Operational Level*

The third level or tier of war is the Operational Level (also known as the Grand Tactics Level). At this level the actual planning of major operations takes place whereby a major goal is to achieve speed and rapid concentration of forces. At this level, operational commanders ensure that there is selection of intermediate objectives. To achieve each of these, a fighting force will be put together with the required numbers of troops and resources, including military hardware. This constitutes a brigade or regimental level of planning.

The Operational Level also ensures that “military resources are applied to achieve strategic objectives. ... as ... [i]t lies between the strategic and the tactical levels. It is the level at which campaigns are planned and directed” (SA Defence Review, 2015:1-6). At this level the military designs, plans, conducts, sustains, assesses and adapts campaigns and operations to achieve strategic goals within the given theatre of operations. Thus, this operational level is mainly concerned with employment of military forces in a theatre of war or theatre of operations to gain an advantage over the opposing forces (OPFOR) and, in the process, to achieve the strategic “ends” by means of design, organisation and execution of major campaigns and operations.

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<sup>82</sup> The main aim of SANDF military strategy is clear: 1) To enhance and maintain comprehensive defence capabilities – meaning, the SANDF must have the ability to effect military capability in case there is a need for self-defence (in accordance with international law) against any external aggression that endangers the stability of the country. 2. To promote peace, security and stability in the region and the continent by means of providing external deployment or support to enhance security in support of decisions by the executive. 3) To support the people of South Africa by means of operations other than war, i.e, during periods when responsible state departments do not have the capacity to do so. See the *South African National Defence Force Military Strategy* (SANDFMS) (2007: x). In line with the thinking of this strategy the *Defence Review* (2015) identifies four goals that have sub-tasks as part of the strategic work of the SANDF, these goals are: 1) To defend and protect South Africa. 2) To safeguard South Africa. 3) To promote peace and security. 4) Developmental and other ordered tasks. See, *South African Defence Review* (2015:9-10).

The fact that the operational level lies between the strategic and tactical levels ensures smooth operational planning and execution of war. The fact that the decision taken at this level ensures that there are required forces and resources that are balanced against operational risks envisaged. As the planning level, the operational level *determines what is to be affected* in the theatre of operations, with *what kind of course of action*, in *what kind of order or sequence*, for *how long*, with *what kind of resources* and *where* those resources will be *utilised* during operations. This is where the proverbial “rubber hits the road” ... and where the negative impact of military activities on the environment, especially war, occurs.

The balance between the planning and action is also determined at this stage. Operations planners ensure that what national level requires or insists upon is translated into reality. Hence, at this level, too, joint warfare material is drafted and made available to commanders on the ground to ensure that they are familiar, not only with policy or constitutional obligations, but also with the environmental context so that they are able to effectively execute national intent.<sup>83</sup>

The 2015 Defence Review agrees: At this level command and management, structural design strategies are developed on the premise that “Services and Divisions” will “fully exploit the freedom of planning and innovative thinking by means of appropriate mission command principles” as each environment develops its own supporting strategies. The Defence Review (2015:v) elaborates:

South Africa requires a joint command and control (C<sup>2</sup>) capability to ensure joint action with respect to land, air, sea, information and space, inter-departmental and inter-agency components to achieve synergy.

The operational level converts national policy into military strategy, into a distinct, well-coordinated, balanced, resourced and reliable plan of action tailored for immediate implementation if and when necessary (this is where a successful war operation is properly developed and unleashed).

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<sup>83</sup> At this third level the SANDF drafted several important operational level Joint War Publications (JWP) such as JWP 105 – Joint Fire Support Coordination; JWP 106 (Part 2) – Peace Support Operations (PSO); JWP 120 – Human Resource Planning during War; JWP 132 – Planning at the Strategic Level; JWP 137 – Defence Doctrine; JWP 138 – Joint Operations, and JWP 139 – African Battlespace. Space does not allow to show how each JWP concretizes the *Military Strategy* (2007). However, all of JWPs were put together to meet various issues raised in the Constitution as well as the practical issues identified in the *Military Strategy* (2007).

### 2.3.5. The Tactical Level

The last layer is the Tactical Level (also called Minor Tactics) – at this level the actual method of fighting is sharpened and concretised. The actual application of forces on the ground, that is, on the battlefield takes place at this level.<sup>84</sup> At this level of war the focus is on the “planning and conduct of battle and is characterised by the application of concentrated force and offensive action to gain objectives” (cf. *SANDF Military Strategy*, 2007:1-6). Indeed, here “military resources are applied to achieve operational objectives or effects. It is the level at which military action actually takes place” (ibid.). Meaning, military actions, especially the activity of war, take place almost entirely at this level. So, this level deals specifically with the *how* fighting. In the traditional sense of the word, tactical level focuses on the details of how war is prosecuted. It is at this stage that commanders are extremely sensitive, possess a sense of freedom and initiative and they are expected to respond with utmost aptitude to the changing environment of the battlefield.

At this level, military formations implement policies, orders, instructions and plans and command and control (C<sup>2</sup>) is more pronounced (*SANDF Military Strategy*, 2007, Chapter 12, par. 5). “Context informed” manuals, pamphlets, instructions and orders are continually produced (or verbally given) to ensure that forces on the ground adhere to the national government objectives and intent while at the same time their attitude to their task is (again) a “mission based approach”.<sup>85</sup> Here personnel, weapons and equipment are meshed together to launched a “multi-dimensional onslaught” while, simultaneously, or in other given circumstances, “combined operations” are grouped “to successfully fight and win independently, jointly with other defence arms or combined with allied forces.”<sup>86</sup>

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<sup>84</sup> For more on the levels of war, especially the difference between the Grand Strategy, National/Strategic, Operational and the Tactical levels see Chandler (1974:9).

<sup>85</sup> The South African Army (SA Army) publishes about ten pamphlets that address various levels of operations at tactical levels. These are: *Pamphlet 1: SA Army Doctrine*; *Pamphlet 2: Organisations*; *Pamphlet 3: Battle Procedures*; *Pamphlet 4: Command and Control*; *Pamphlet 5: Operational Movements*; *Pamphlet 6: Offensive Operations*; *Pamphlet 7: Defensive Operations*; *Pamphlet 8: Special Techniques*; *Pamphlet 9: Co-operation with Other Arms*; *Pamphlet 10: Force Support*. The SA Navy and SA Airforce also have specific documents that guide practical interpretation and effectiveness of the *SANDF Military Strategy*. These pamphlets give commanders flexibility to be innovative, to initiate, it gives them the freedom to make decisions informed by the specific context, while always remaining aware the original intent of government or a higher order. Unfortunately, space and their sheer number do not allow to go into each of them here.

<sup>86</sup> See *Pamphlet 1: SA Army Doctrine*, 1-3.

The tactical level translates the potential combat power of any military role player into either success or failure during battle. It is at this level where engagement with the enemy through decisions and actions that create advantages to own force against enemy forces takes place. Of course, combat is not an end in its own, but a means towards achievement of goals set at the operational level, but it is at this level that the destructiveness of war on the environment is shown better than at any other level.

### 2.3.6. Plan Phases 0 to V as a Key to Understanding War

It is clear that levels of war and the environment are inseparable, especially at the last level, the tactical level. To properly explore what all this means one needs to turn to the so-called United State Defence sketch, or the so-called *Plan Phases*. Plan Phases are central to *Levels of Military Effort* as they explain and define the sequence of the levels of war. As such, these phases help one locate certain military actions within the war.<sup>87</sup> The diagram below explains in more detail what takes place during the tactical level of war.

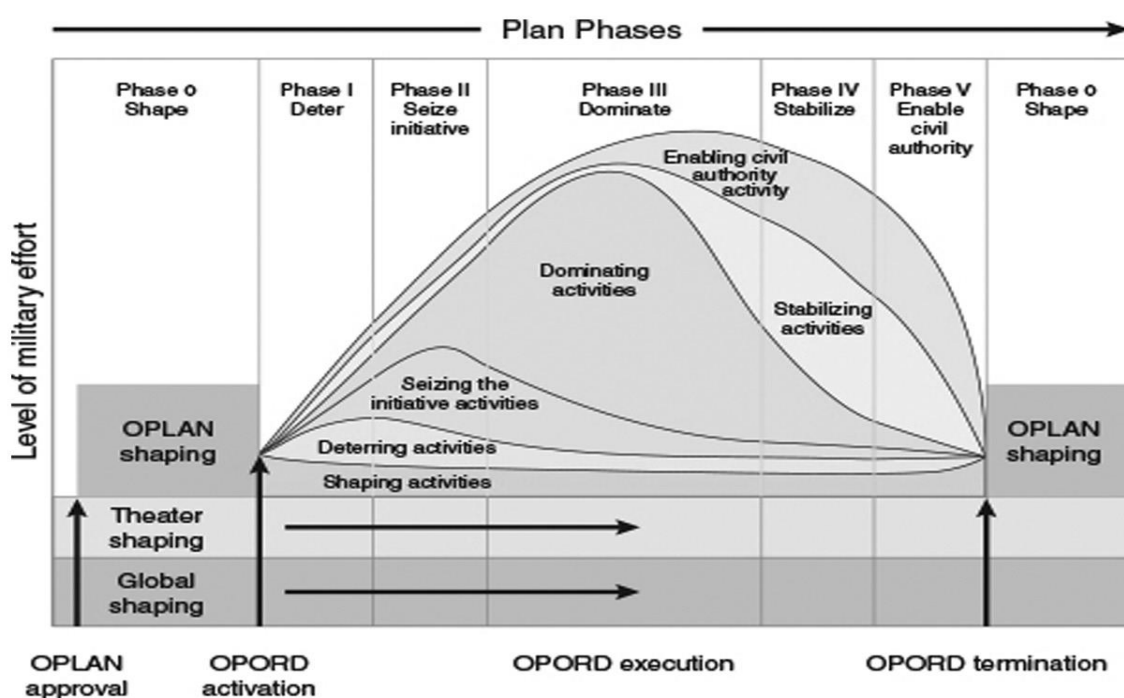


Figure. 1. Plan Phases (the US version) (see Hickey, 2007:6).

<sup>87</sup> The phrase "Plan Phase" is borrowed from United States Defence language. Each phase of war is reviewed in terms of what takes place and how that affects the entire activity of war. Later in this chapter follows a description of how each phase dovetails with the South African understanding of military engagement during war, in particular with what happens during certain phases of war.

Figure. 1 is taken from the United States Defence (USDef) planning cycle models. Each phase has two distinct and mutually dependent features, that is, it does have a philosophical and a practical feature. These two features (or qualities, or characteristics) interface and overlap with each other in a seamless, sometimes less conspicuous way. For instance, each phase or level of war has specific theoretical strategies or specific philosophical course of action that the military is expected to observe and execute. No military or force acts or can act (i.e., praxis) outside certain strategic mandates (i.e., principles or philosophical positions).

The latter (the philosophical positions) have to do with information, influences and clear strategic intent. The practical (praxis) concern a pragmatic approach, procedures and processes, contextualization and the application of given strategies, information and plans. Throughout the discussion here, the two (i.e. theory and praxis) are interwoven. They dovetail or interface in approaching the issue of the negative impact of military activities on the environment from within specific level/phase and/or specific framework of strategic thinking. One does not exist without the other.

Returning to Figure (1) above, it shows Plan Phases that depict and indicate the various cycles or contours of war. In essence it shows when and how war is planned and executed. As will be shown, these cycles or contours do not follow one another accidentally, but fall well within certain plans and long-time practices that have helped to shape a war and its (often far-reaching) outcomes. Each part has its own impact/s on the environment, albeit at variant intensities. This study will look at all of them with emphasis particularly on Plan Phases II-IV. These are the phases that show the highest intensity of military activity. Although much remains to be said, these phases represent and form part of the tactical level, the lowest part of the strategic planning in Levels of War.

In general, *operational warfare* compartmentalize war activities into execution phases, as per Levels of War. As indicated earlier, even before a war starts, it is preceded by certain activities. For instance, in Phase 0, which is basically at both national strategic level and partly at operational level the focus is on winning the war long before it even started, namely using diplomatic means – or by using political, economic, social, environmental and cyber warfare, or cultural coercion. This is

generally focused on diplomacy, intelligence, military and economic (DIME) aspects of OPFOR (Opposing Forces). It is also a period in which pre-deployment activities such as training, drills, war-gaming, revisions of plans, simultaneous mobilization and timely phasing of multiservice forces take place. As Milan Vego (2000:301) notes, “No campaign or major operation could be successful if one’s forces were not deployed opportunely and in proper sequence.”

### *2.3.7. The Nexus: Plan Phases and Levels of War*

Most military role players understand that phases and levels of war intersect with levels of command. As stated earlier, a level of war gives plan phases their shape by employing both “military and non-military sources of power to accomplish assigned military objectives in a specific part of the theatre or the theatre as whole in time of low-intensity conflict or war” (Vego, 2000:17). On the same page, Vego further notes that,

[e]ach level of war is closely related to the respective component of military art (i.e. plan phases) ... no clear line separates one level of war from another. They are all interrelated and affect each other, sometimes profoundly.

For instance, during Plan Phase 0, military personnel are required to engage in rigorous exercises, drills, training and battle methods lessons. This falls within the practical or pragmatic approach to war (at the tactical level). Yet, as will be remembered, wars are planned at the high political or grand strategic levels that primarily have to do with the philosophical approach to military activities, including war.

Be that as it may, theory or praxis, the engagement of the military in exercises and drills (at Plan Phase 0 or at Grand or National Strategic Level) affects the environment most severely. As Warren et al. (2007:606-607) put it:

In addition to natural disturbances, military training lands are subjected to variety of significant anthropogenic disturbances. ... Excavation of antitank ditches, weapons system emplacements, and foxholes cause inversion

and mixing of soil layers and destruction of vegetation, while exploding munitions cause catering, concomitant soil displacement, and wildfires.<sup>88</sup>

Additional to the above brief practical analysis of Phase 0 scenarios are the theoretical bases of war that are properly encapsulated by Carl von Clausewitz. All military actions are subject to Plan Phase 0 (i.e., Grand/National Strategy Level) where clear political and policy directives are given. At the political level the military receives *operation approval* by civilian authorities – in some cases, like in South Africa, this is done via an Act of Parliament.<sup>89</sup> As Carl von Clausewitz asserts:

War is thus an act of force to compel our enemy to do our will ... Force – that is, physical force has no existence save as expressed in the state and the law – is thus the *means* of war; to impose our will on the enemy is its *object*.<sup>90</sup>

In other words, an actual *mobilisation* of forces is an advancement of a political position or policy by other means. Meaning that, in such cases, the decision to enter into war is defined by those who see it as a “purposeful activity, geared to the demands of personal, group, and national security”. It is a time when civil authorities decide whether to approve this seemingly “bad thing”, this “miserable and dangerous thing”, that “at least on occasion, is a good thing to do” (Freedman, 2012:17). Here, not only political, economic and social issues are considered, but, more importantly, also the ethics of going to war. As Lawrence Freedman (2012:17) puts it, the tension between the purpose and the tragedy of war is inescapable and

[t]he tension is evident in the persistent efforts to acknowledge war’s political function as the ultimate arbiter of disputes while containing it as a social institution and mitigating its harmful effects. The Christian Just War tradition, normally traced back to Augustine of Hippo (354-430AD), demands not only that a war have just cause, right a serious wrong, be undertaken with a reasonable prospect of success and after exhausting peace alternatives, but must also be conducted in a just manner, not

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<sup>88</sup> More detail on this follows in Chapter Three.

<sup>89</sup> See Section 201(2) to (4) of the Constitution of the Republic of South Africa (1996) as well as Section 18(1) to (7) of the Defence Act (42 of 2002).

<sup>90</sup> Von Clausewitz’s view are discussed below, when he talks about war as a political tool. But, also see some of his ideas on war in Von Clausewitz (1976:75). See also Giles (2000:8-11), esp. Chapter Three, “Attack by Stratagem.”



making matters worse, using force proportionate to the wrong to be righted and sparing non-combatants (cf. also Baer and Capizzi, 2005).

Freedman agrees with Von Clausewitz and Sun Tzu when maintaining that “[w]ars are part of a political process, an attempt to shift obstacles and reshape the balance of power” (ibid.). War, according all these three scholars, relies on political forces that determines whether it goes on or not. Phase 0, then, is critical in that it allows Christians, who wage power and influence in the political arena, to appeal to their conscience, to the integrity of their faith, their Christian sensibilities and their spirituality in relation to their relationship with nature. Importantly for the purposes of this study, therefore, is that there can be little doubt that the cost of environmental degradation starts right here, at Plan Phase 0 or at the Grand Strategy or National Strategic Level.

As such, one not only needs to confront the moral base of war (that could help in persuading political forces to either participate with full appreciation of what it entails, or to refuse to participate at all), but one must also raise serious, critical questions at the strategic level on the consequences of war *for the environment*. This study endeavours to show that through established structures or means of ministry such as the chaplaincy, churches (such as the Anglican Church) could and should influence the formulation of policies so as to improve chances for the natural environment to survive and flourish, even in times of war.

It was mentioned earlier that the different Plan Phases in war often and naturally overlap. In Plan Phase 0 this also happens. For example, from Plan Phases I to II, full preparations for war gets underway. Much of the work is done in Phase I, but it naturally gravitate or flows into Phase II. Plan Phase I, for example, falls within the Grand Strategic Level, where much policy planning and decision making takes place. It is, therefore, characterised by *detering activities* such as mobilisation, mock battles and full preparations.

Phase II, then, ensures that forces movement by rail, air, road and sea from Home Bases to Mobilisation Area (MA) or Mob Centres is carried out with complete discipline and finesse. It is a phase in which deployment plan(s), drills, stages of readiness, orders (warning order, operational orders, movement orders, marching discipline, et cetera) with clearly indicated Ports of Embarkation (POE) and Ports of



Disembarkation (DOP) are also confirmed and these activities are executed with extreme care. This is what is commonly called the “shaping of the battle space”, because from time to time there will be battle drills, emergency drills, immediate action drills and, of course, protection during movement. Part of this level is that own forces continue to *seize initiative* through various activities, such as gaining and maintaining initiative, retention of balance of own forces, utilization of an economy of forces, surprise, and maintenance of momentum.<sup>91</sup> By so doing, they do not simply dovetail with the shaping of the battle but, even more critical, the forces actively enter the battle space. The environmental impact of this phase is obviously limited because the places of initial deployment are selected and identified and routes are planned and secured. Thus, the “arch of fire” to protect movement of forces and Forward Mobilisation Areas (FMAs) is clearly marked. The soonest the deployment takes place, Phase I and a small part of Phase II gets in motion. Again, one needs to emphasise that there is a clear and unequivocal overlapping between the two phases.

In Phase III a war fighting moves from peripheral engagements to intense, highly destructive ones. In this stage, own forces have entered the battle space and have begun to consolidate their advances. After taking the initiative, the speed, tempo and intensity of war increases to its highest levels. When forces now *advance* forward towards a full scale battle, they do so with absolute aggression. It is here that weapons such as artillery, air cover and helicopter gunships are used to cover the advance. The advance force must keep the momentum while, at the same time, the enemy is kept off balance. The aim is to make quick contact with the OPFOR and immediately go over to the *offensive*, driving the enemy forces backward while also attempting to destroy them. Where resistance is strong, own forces will advance to exhaust enemy forces and maintain freedom of action. The latter action is time and (human) resource consuming and, again, often the environment becomes collateral.

In the South African version of military action, Phase III forms part of an *attack* (*offence* or *assault*) from *advance*, which is part of the so-called broader attrition theory.<sup>92</sup> The aim of attack or offence is simply to destroy the enemy and everything they represent with any weapon at one’s disposal. Normally, there are only two kinds of attack, a *quick attack* and a *deliberate attack*. A quick attack seeks to neutralise

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<sup>91</sup> For more on this ideas see *Pamphlet 6: Offensive Operations*, 1-3 to 1-6.

<sup>92</sup> Cf. *Pamphlet 6: Offensive Operations*.

the OPFOR, whereas the deliberate attack include thorough preparation, psychological and deliberate targeting. The South African military campaign version, which normally takes the form of joint, multi-dimensional and simultaneous operations, prefers *blitzkrieg* or *quick attack*.

In the context of types of campaigns that are fought by several divisions grouped into Task Forces, two basic types of assault or attack is used in accordance with either *attrition* and/or *manoeuvring* theory. The former (i.e. *attrition* or *positional theory*) is more of a static theory that focuses mainly on holding one's ground, annihilating the enemy in an exhausting bloody and environmentally-costly fight. Nothing is spared from destruction. The emphasis in this theory falls on the *destruction* of personnel, equipment and anything that stands on the way to a decisive win. The assault will be repeated until the other side collapses, if not, the fight goes on, in principle, ad infinitum.<sup>93</sup>

*Manoeuvring* (or *mobile*) *theory* is a more flexible approach to warfare than that following attrition theory. In manoeuvring theory the focus is on the physical and psychological victory of a given war. Freedom of movement and independence of thought is mostly encouraged so that the enemy will be quickly destroyed at a minimum loss of own soldiers and equipment. It is a dynamic design of warfare,

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<sup>93</sup> In general at least, the phases of war are as follows: Phase 0 is characterised strategic preparations of war with the DIME being actively pursued. Phase I normally focuses on achieving supremacy in war by incapacitating opposing forces (OPFOR), C<sup>2</sup> and related intelligence systems. It identifies high-valued military targets that have psychological and morale benefits for the OPFOR. Whatever it is that is considered Critical Factors or Centers of Gravity (COG) in the OPFOR environment is eliminated, whether it forms part of the outer core or inner core, tangible or intangible aspects of the COG. What is important is that commanders must use their prerogative in their core functions (i.e., find, fix and destroy) and eliminate any COG to break the physical and psychological will of the OPFOR. Phase II focuses on OPFOR war abilities. Operational and tactical commanders find, fix and destroy (and sustain destruction of) critical capabilities of OPFOR, such as logistic and administrative abilities and/or the OPFOR's will to fight. Here targets are selected and tests are done to determine their strategic importance (i.e., by a process of selection and maintenance of aims). Phase III is normally characterised by the application of all fundamentals of operational art to tip the scales of war in one's favour. This, the most intense part of the war, usually determines the outcome of war effort. It is characterised by intense manoeuvres using tactics such as heavy bombardment, blitzkrieg, flanking, envelopment and surprise, speed, tempo and rhythm. In so doing, the OPFOR forces are dislocated, disrupted and eventually destroyed with the possibility of huge numbers of soldier losses or injuries. Own forces exploit vulnerable areas (this forms part of the manoeuvrist approach). This is where much of the damage to the environment takes place. Phase IV is mainly a ground campaign designed to surround, isolate and defeat in detail the enemy forces. With freedom of action achieved by applying the manoeuvrist approach, the battlespace and the battle is shaped by attacking and destroying the adversary's will and cohesion, particularly the COG. Simultaneously, one has to ensure the protection of own forces' COG while also exploiting the situation of the OPFOR through use of direct and/or indirect means and then transit to attrition approach. In Phase V, the battle reaches its zenith, its decisive point (DP) and eventually culminates as total war effects decimate OPFOR value sets and valuable asserts, including anything that it fight the war. The whole war effort then changes from the maneuver approach to the attrition or positional approach characterised by mop-up operations, holding theatre of war/operations and in maintaining and sustaining one's ground.

characterised by speed, security, surprise, deception, mobility, deep penetration, momentum and freedom of movement. This warfare requires enough firepower and night fighting abilities to ensure proper distribution as informed by the battle size, physical terrain, infrastructure, operational distance, time and space. If both of the opposing forces are applying the same approach, the approach may quickly turn attrition or positional and then back into a war of movement, depending on the unity of command and unity of effort as commanders interface their war plans, from strategic, operational and tactical.<sup>94</sup> Forces are normally locked in rapid, direct and indirect fire exchange with intense land, air and sea force used for selected or overall carpet bombing aimed at important military targets such as C<sup>2</sup> systems, military intelligence installations and anything that is associated with the military purpose.

In military war language, Phases III and IV are critical in that they bring war to its logical conclusion. Having consolidated and occupied the OPFOR territory and with the enemy under severe and merciless pounding and subsequent complete destruction or annihilation, one now moves toward a possible enemy surrender. This will normally be followed by the establishment of military government control on own force side and extends to the establishment of control by occupation forces. The approach now changes from manoeuvrist operation back to positional or attrition operations, which is, as explained above, a static theory of war. The manoeuvrist operation is primarily characterised by the seizure and holding of terrain. In this case the *occupation* phase commences whereby the military commander within that is in a position to establish and enforce public safety and order.

According to Vego, the 2005 model of phases (depicted in in Figure 1 above and also known as the JP 5-0 in the Joint Publication Draft, Final Coordination of 29 December 2005, heralds a radical departure from earlier versions of war (the one before the 2005 one was the 2003 version). One major indicator of this radical departure is the fact that “the authors replaced the four phases of campaign planning with six phases...” (Vego, 2006:5). And, as such, Vego argues, “Beside the claims to the contrary, the new construct appears to be prescriptive than descriptive” (ibid.). He continues by stating that

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<sup>94</sup> This might continue until one creates freedom of action (FOA) through proper identification and utilisation of Decisive Points (DP) and by taking Decisive Actions (DA). It usually follows commanders’ exploitation of the space (i.e., terrain), time and the ability to divide, concentrate and utilize forces (mass) following the correct line of operation (LOO) to takeout both secondary and primary operational and tactical objectives.

[i]f it actually applied in practice, the new phasing of a campaign will significantly limit the combatant commander's ability to plan and execute a campaign based on strategic guidance received from the national authorities and the situation (ibid.).

Again, to reiterate for the purposes of this study: given the nature of war, in particular at the tactical level where phases II to IV occur, it is here where major destruction of life – both human and non-human occurs. These three phases or stages of intensity are the centre of war in the theatre where a full-scale and all out military activity often destroys everything in the surrounding environment. In other words, during this time and in this space all levels of war, principles of war,<sup>95</sup> military doctrines and operational art of war join together, contributing to create often cataclysmic collisions of forces, the result of which is annihilation of life, all life within the area of operation.

However, as stated earlier this in no way suggests that in the time preceding contact (prior to the above phases) one cannot find signs of ecological impact by the forces that are still being mobilised into war. During such times, the negative impact of military activities on the environment may be subdued, monitored and controlled. One example of the latter is, for instance when, during mobilisation or, after consolidation and securing the territory/area has been guaranteed, or during the latter phases of the demobilization (when soldiers are preparing to go home, that is, long after war has ended) to have strict control on how military units recycle waste. However, such environmental care is often virtually impossible in the midst of the battle (Phases II-IV). There is always a difference in the geospacial characteristics of an area before a war commenced and after a war has ended. After the Gulf War of 1991, for instance, there were clear signs of the violation of nature. This study will also in due course show that there are compelling scientific and corporeal proof that soil, atmospheric, marine, wild- and human life, habitats and environmental resources are sometimes completely altered if not obliterated during war.

But, what exactly happens when military leadership ignores the potential environmental impact of these central levels and phases of war? To come to some understanding of the ruinous effects of poor strategic planning have on the natural

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<sup>95</sup> For example, “selection and maintenance of the aim, maneuver, concentration, surprise, offensive action, security, unity of command, intelligence, maintenance of morale, flexibility, simplicity, sustainability, and reserves.”

environment, the following section will refer to an example from African soil, now known as the notorious Battle of Bangui. This ill-fated operation was extremely costly to the South African military in terms of its international reputation and raised serious questions about strategic, operational and tactical levels of warfare.

## **2.4 The Bangui Lessons on the Importance of Levels of War**

This very brief example seeks to demonstrate how important and critical the pursuit of strategic concepts at all levels and phases of military activities are. The South African military strategic posture came under sharp scrutiny following what came to be known as the “Battle of Bangui” that took place in 2013 between the SANDF and the Seleka rebels in the Central African Republic (CAR). The public, media and most military scholars questioned SANDF involvement, especially with regard to its strategic legitimacy, relevancy and effectiveness. This became even more poignant after it became clear that South Africa lost some of its elite forces and did so in a most humiliating way.<sup>96</sup>

In an insightful piece, Francois Vreÿ and Abel Esterhuyse (2013) not only question the reasons that informed the ill-fated mission in Central African Republic, but in essence they also question the military strategy followed. The authors’ bewilderment stems from what looks like an opaqueness with regard to the application of military strategy. Even worse, what compounded this situation was the confusion caused by the terms of the so-called Memorandum of Understanding (MOU) between South Africa and the CAR (which, to date, has never been made available to the public), the vagueness with regard to how the military strategy supported government foreign policy and what seems to have been an overall lack of consistency in logistical support.<sup>97</sup> All these issues seem to point to one huge concern, namely, an incoherence between known government foreign policy, its strategic intent, the military strategy applicable at the time, as well as military actions undertaken.<sup>98</sup>

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<sup>96</sup> After the Battle of Bangui, South African military analyst Helmoed Römer Heitman (2013) wrote a 40-page document in which he decried the lack of funding available to the DOD at the time. In fact, he blamed some of the woes of this operation on a lack of proper funding to the DOD for many years prior.

<sup>97</sup> Burning questions include: Why did South Africa deploy in the CAR? Why did so many soldiers die in the Battle of Bangui? What part of the strategy or sub-strategies were applied or not applied in Bangui? In whose interest (i.e., individual/collective/corporate) did so many soldiers die? What vital national interest were these highly-trained soldiers defending? Cf. Vreÿ and Esterhuyse (2016:2).

<sup>98</sup> There were troubling legal framework questions that seems to have been sidestepped in the quest to fulfil the South African self-styled foreign policy in which South Africa saw itself as exporting stability, security, peace

In another work Esterhuyse, now with Gerhard M. Louw (2014a), deplores the lack of clear strategic intent and proper coordination of people and material during the campaign. The authors blame this for the human and equipment cost incurred by the SANDF during the operation.<sup>99</sup> Sadly, a surfeit of data still points to a similar trajectory in terms of how the DOD is funded. Again, as often in the preceding years, in 2018, the defence budget speech of the Minister of Defence points toward a “slippery slope” on which the DOD finds itself due to lack of adequate financial backup to meet all strategic requirements identified in the current 2015 Defence Review.<sup>100</sup>

It is not surprising, therefore, that Vreÿ and Esterhuyse, in their penetrating work, insisted that lack of unadulterated military strategy caused the kind of death and failures witnessed in Bangui (as it did in Iraq for the USA).<sup>101</sup> It is clear that failure to observe some of these simple, yet profound, military strategic instruments resulted in losses, even of soldiers. The authors stress that failure of the executive to inform parliament: “the dubious and blurred intentions of the African National Congress government and absence of political-military nexus the operation”, combined with a lack of “military capability for the deployment” due to “overstretched, obsolescence, neglect and mismanagement of military resources”, cost the SANDF comprehensively (2016:1).

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and democratic values throughout the African continent. Among some of the pertinent concerns that were clearly noticeable were that: a) no proper coordination existed between the political executive and military executors; b) that no clear objectives were spelled-out; c) that no clear strategic plan was set; d) that no proper support plan or logistic plan was in place in terms of continuous supply of necessary weapons or proper equipment needed in case of surprise attack or even conventional war; e) no clear coordination with regional players – even after repeated warnings by our limited intelligence there was no proper follow-up to ensure proper mitigation ahead of imminent attack by the Seleka rebels; f) and worse, the so called MOU seems to be anything but dubious (Vreÿ and Esterhuyse, 2016:14-15). In their comment, Vreÿ and Esterhuyse suggest that it is high time South Africa begin to forgo the myth/illusion that says, because South Africa is a miracle country/rainbow or a country that emerged from clutches of apartheid without rivers of blood flowing in the streets, it is a darling of Africa. It is high time, they insist, that South Africa begin following very closely a clear strategic direction.

<sup>99</sup> Esterhuyse and Louw correctly argue *inter alia* that “...organisations may therefore be prone to particular afflictions (such as institutional scotomas, ideological fixation, and organisational entropy) at any time, but even more so if they apply their management model at an unsuitable stage of the establishment’s evolution. Due to the delays and inertia that are inherent to feedback loops, the strategic risk increases further in organisations that are unresponsive to their environments” (2014a:22). In fact, it has become almost a common chorus by all Chiefs of Services and Divisions that the current trajectory the SANDF is following is to a large extent on the way to failure in terms of ensuring that the DOD meets the national strategy. The main reason given for this possible entropy is, not surprisingly, the continuous budget cuts that forces the military to compromise or forgo some of its most important and critical obligations.

<sup>100</sup> See Louw and Esterhuyse (2014b:49). In simple terms, the lack of any one of the three legs of strategy threatens chances of possible SANDF achievement of any of its Five Milestones proposed in the *Defence Review* of 2015, or of it will adequately meet its national and international obligations.

<sup>101</sup> In this regard, see Cordesman and Wagner, 1996.



As mentioned in passing above, the US and British campaign during the Iraq War of early 2000s was characterised by similar uproars and failures. The extent to which such failures can have catastrophic repercussions may also be seen in that war and the sheer extent and length of that war and its unfortunate similarities in some aspects to the Bangui War warrants a short detour to that tragic part of contemporary history as well. At the time, George Bush and Tony Blair coined a new phrase by calling their campaign a “global war on terror”. This pitted the *realist* and *neo-conservative* camps against each other. Neo-conservatives brought two new beliefs to the discourse: First, that the “threat from rogue states was greater than imagined.” Second, that now that US won the Cold War, it has “an obligation to spread its triumphant values around the world.”<sup>102</sup> Realists argued, to my mind correctly, that the phrase a “global war on terror” was equal to a “statement of policy” rather than a “statement of strategy”.<sup>103</sup> However, the neo-conservatives or “war hawkers” won the day, because they tapped into the mood and anger of the time [i.e. the bombing of the Twin Towers in New York and Pentagon by Al Qaeda operatives]. Thus, war ensued without any visible, credible and operational strategy. Clearly, as some suspected, this war was more about regime change than national interest (ousting Saddam Hussein and ending his regime) or, in any way, an execution of multilateral agreement by the international community.<sup>104</sup>

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<sup>102</sup> It is not as if no document called a “strategy” was never written at the time. There were, in fact, a number of documents produced with this or similar titles. Yet, as historian Leopold Scholtz (2004) also shows, they all failed to meet the basic, minimum requirements of a strategy. It was labelled a war against evil, against an “axis of evil”, a battle between good and evil. It was an isolationist crusade by a coalition of the willing and not necessarily with the agreement of multilateral organs such as the UN or NATO. Instead of a clear strategic policy, the Bush administration formulated what came to be known as “Eight War Aims” (15). General Colin Powell drafted the so-called Powell Doctrine that “boiled down to the following: wage war only with the greatest reluctance, and only when America’s national interest are directly at stake. But when you do, do it and swiftly and with all the might at your disposal” (24). Unfortunately, this had no great influence on the final decision taken with regard to this Iraqi war. Sadly, in the opposite end of this pendulum was Saddam Hussein, who had no idea what military strategy was, but only knew ruthlessness for which he had a long history of oppression and elimination of potential competitors or political opponents to show. Thus, in this war, strategy was rare. Hence, Powell struggled with the idea of going to war without any attempt to sell it to the UN Security Council or European (NATO) allies.

<sup>103</sup> See in this regard Schmidt and Williams (2008:191-94). Hew Strachan (2007) arrives at a similar conclusion when he argues that the “global war on terror” by the two leaders was a “statement of policy” and not a “statement of strategy”. In essence, it was the kind of decision taken unilaterally by the two leaders that demonstrate that military strategy should always follow “political objectives” and not vice versa.

<sup>104</sup> From the fact that the war began immediately it was clear that the conventional was gradually giving way to the asymmetric; chaos followed the ousting of Hussein, competing militias and warlords carved Iraq up into different religious and ethnic communities and lawlessness and a horrendous slaughter of Iraqis followed. At the centre of what was considered the government (as recognised by the UN, the US and its allies) was a lack of legitimacy that promoted ethnicity and that reeked of corruption and maleficence.



Vreÿ and Esterhuyse (2016) argue that, with Bangui, “not only did the government set the military [up] for failure, but it also succeeded in creating the perfect conditions for failure.” Similarly, Scholtz (2004) argues, with reference to the Gulf War, albeit with varying emphasis, that it is important for political forces in government to understand that pure military strategy is exclusively toward a pure military end. Governments need to ensure at all times that defence forces adhere to given *strategic* equations of “ends” (objectives), “ways” (concepts) and “means” (capabilities), the main purpose of which are to ensure that there is synergy between government policy and military actions. Both the RSA and “US coalition of the willing” failed to recognise that war depend largely on strategy, meaning that no proper strategy going to war, during war, and post war equals chaos.

According to all the above scholars, the failure of the SANDF in Bangui was, therefore, on several levels. One very *critical area that stands out is the failure to interrogate the grand strategy or all levels of DOD policy* development immediately once they realised that some of the activities of the SANDF might not necessarily be covered by the current strategic directives. The DOD should have voiced concern about legal issues, such as the MOU and the conditions thereof when they realised that the role of the SANDF might come under severe criticism. Death, destruction and mayhem always follows lack of policy adherence. One of the most important lessons that this Bangui debacle, therefore, teaches is that *proper strategies and plans must be in place and must be followed to the letter*. Furthermore, policies and ways of conduct in the face of growing military fluctuations in terms of capabilities, strategies and methods need to be reviewed regularly.

But, how is this now applicable to a study on the influence of military activities (especially warfare) on the environment? Because a clear strategic focus is needed on all aspects of warfare or a possible war. This is also a lesson that should be heeded in the quest to address *the negative impact of military activities on the environment*. Key to success in this regard is to have a clear strategic focus on EM (Environmental Management) that should be *integrated into* national military strategy and in the deployment of forces. Even more critical is the willingness to appreciate and harness lessons and other disciplines and sciences to enhance DOD capacity to respond to the impact of military on the environment. Hence, going forward, it is suggested in this study that lessons should also be learnt from the discipline of

theology, in particular from ecotheological principles and that this may be taken into account with positive effect as part of the philosophical bases for EM intervention within the DOD.

## **2.5 The Benefits of the Concepts of the Levels and Phases of War**

In the light of what has been shown thus far with regard to the levels of war and their nexus with the phases of war, but also in the light of the Bangui example and its accompanying lessons – particularly with regard to what happens when the military fails to fulfil some, all, or one of the three operational activities (i.e., force preparation, force deployment, and force support) – it may now be asked what, then, do an understanding of these levels and phases offer with regard to future thinking on the relationship between the military and the environment?

As was seen these different levels and phases of war translate specific strategic intentions into focused efforts for the military or defence force in the “theatre of war”. Of course, these levels do not necessarily include the level of forces employed as those that are determined by the tactical operational level as informed by the strategic objectives, mandates and day-to-day developments at the tactical level. However, each of these strategic levels provides platforms upon which war is (at least in theory) planned and executed. They address not only the “kind of war” planned, but also the duration, the cost and levels and stages of a war.<sup>105</sup>

What then were the lessons learned? First, these levels of war are founded on and driven by at least two major sources, the constitutional or statutory regulatory framework and international regulatory obligatory realities. Second, governments should prioritise developing and issuing well thought-through military strategies because, in essence, a good military strategy “... influences the way in which policy and plans are developed, forces are organised and trained, and equipment is procured” (Von Clausewitz, 1976:149). In Barry R. Posen’s (1984:38) words, military strategy, “...represent[s] the state response to the constraints and incentives of

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<sup>105</sup> According to Von Clausewitz (1976:88), military commanders should never enter a war without understanding these issues. He states, “The first, the supreme, the most far-reaching act of judgement that the statesman and commander have to make is to establish by that test the kind of war on which they are embarking: neither mistaken it for, nor trying to turn into, something that is alien to its nature.”

external world, yet encompasses means that are in custody of military organization.”<sup>106</sup>

Third, when working on levels of war, military professionals should avoid a situation where conventional forces are constrained by their own operational art of war, an inability to translate concepts into actions (i.e., to intermarry strategy and actions during wartime) or a lack of technological know-how. In other words, military planners should always draft and promulgate strategies and plans that “respond to changes in the political or strategic spheres, in the light of what they experience, or as a result of new technology” (Lindley-French and Boyer, 2012:149). This point cannot be emphasised strongly enough. In order to avoid the catastrophes of Iraq and Bangui, every war should have a sensible, balanced and credible strategy that meets the strategic equation of ends, means and ways. Lastly, levels of war play a central role in determining the degree, intensity, altitude and scope of military activities. It is, therefore, impossible to discuss military activities in any particular war without mentioning the critical place and role of military strategy. It should be clear that within such a nuanced understanding of war and within such a careful consideration of all variables at play in it, the possible environmental impact and the limitation thereof should never be forgotten.

From the above discussion of the levels or phases of war, the focus now turns to the so-called Four Generations of Modern Warfare. As shall be seen, there is consensus among military scientists that, historically, since the Peace of Westphalia in 1648, there have been four recognisable evolving generations of war. The next section looks at these distinct evolutionary periods in warfare. This historical view is necessary as to show how each in its own way may have affected the environment. The aim is, furthermore, to demonstrate how war in many ways continues to destroy the environment, regardless of the generation it forms part of.

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<sup>106</sup> Posen (1984:38) goes on to say that “[i]t is a response to both national and international influences. States and military organizations are responsible for interpreting new military technologies and responding to geographic constraints and opportunities. Theories about states and military organisations can help us understand how new military technologies are assimilated and how geography is understood. To the extent that objective implications of technology or geography can be identified, balance of power theory would seem to predict some appreciation of these factors by the actors on the scene.” In other words, states and military organisations must at all times have a specific view on how they are to achieve their objectives while appreciating the context in which they operate – with all its constraints and opportunities.

## 2.6 The Four Generations of Modern Warfare

Warfare has transformed from its medieval feudalist form where princes and kings ruled counties, city states, tribal hordes or small, but effective nations, and subdued, conquered or protected them with knights and infantry armed with spears and bows to an era where the military is led by states, alliances, rebel groups or multilateral organisations armed with the most technologically advanced and potentially destructive weaponry imaginable. This transformation was complex and multi-layered.

This section describes how war changed from what is known as “first generation wars” to “fourth generation wars”. Studies on “generations of modern warfare” suggest that there are certain characteristics that define what a generation in war entails. According to Bunker (1996:2),

[t]he introduction of either new technology or ideas is viewed as the basis for each succeeding generation of warfare. Military revolutions in this context are viewed as tactical, possibly operational, innovations in warfare that yield a decisive advantage to whoever adapts to them first.

However, as with any theory, there are diverse and sometimes antagonistic views as to whether the idea of “generations” of war exist or, at least, whether, theoretically, an authentic “fourth generation war” (4GW) exists. Antulio Echevarria is the primary example of a proponent of the view against the existence of 4GW. He is also supported by those who dismiss the sequencing of these “generations of modern warfare” as both artificial and indefensible. Echevarria (2005b:233), for example, argues that,

[p]ortraying changes in warfare in terms of “generations” implies that each one evolved directly from its predecessor, and, as per the natural progression of generations, eventually displaced it. However, the generational model is a poor way to depict changes in warfare. Simple displacement rarely takes place, significant developments often occur in parallel.

The above and other differences of opinion arise out of a myriad of dialectical, theoretically and technological developments that characterise much of the so-called era of the “fourth generation of modern warfare”.<sup>107</sup>

### *2.6.1 The First Generation of Warfare*

According to Bálint Somkuti and Péter Kiss (2009:264),

[t]he first generation of modern warfare was the age of the smoothbore musket, infantry in line and column. It lasted from mid-17<sup>th</sup> century to the late 19<sup>th</sup>. In this age massed manpower was the decisive factor. Sometimes it is also called pre-industrial warfare.

Generally, proponents of the theory of the generations of warfare argue that the starting point of “modern warfare” is after the Peace of Westphalia in 1648, nearly 350 years ago. According to William Lind, who champions this view and who coined the phrase Fourth Generation Warfare,

[b]efore the Peace of Westphalia, many different entities waged wars. Families waged wars, as did clans and tribes. Ethnic groups and races waged war. Religions and cultures waged war. So did business enterprises and gangs. These wars were often many-sided, not two-sided, and alliances shifted constantly (quoted in Nofi, 2006:7)

According to Jayachandran (2009:169),

... First Generation Warfare (1GW) was essentially one of line and column tactics in an orderly battlefield. Technological factors also played an important role in development of the 1GW tactics; the line maximised firepower of the smooth bore musket and rigid drill was necessary to generate a high rate of fire. But these were also in response to the social conditions and ideas; the rigid formation helped in keeping the instinct of the conscript to desert under check.

Lind and his fellow proponents claim that Westphalia gave states a monopoly and “legitimacy” to wage war or what they call perpetrate “organised violence” (Nofi, 2006:7). It is their view that, since that treaty, war has since passed through three

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<sup>107</sup> Remarkably, there are even some scholars that are already claiming that we find ourselves already in the “fifth generation of modern warfare”!

generations. It can also be claimed that military discipline, order and drills are the products of this period and so are uniforms, saluting (or paying of compliments) and the careful gradation of ranks. Although Carl von Clausewitz does not necessarily classify or define wars in terms of 'generational warfare' language, it is easy to identify some of the 1GW characteristics in his *magnus opus* work *On War*.

### 2.6.2 The Second Generation of Warfare

The second generation warfare (2GW) was characterised by "massed fire power". It was during this period that a rifled musket, the machine gun, artillery firepower and later air firepower were developed and heavily employed in combat. In most cases, military commanders attempted to synchronise "actions of various arms in coordinated battle" (Jayachandran, 2009:170). Tactics were based on fire and movement and they remained essentially linear. The spirit of the Second Generation tactics is summed up in the French maxim "the artillery conquers, and the infantry occupies" (Jayachandran, 2009:170).

In a way, the second generation was the one where military activities, especially war, relied heavily on tactics that included the replacement of massed manpower in columns and columns with massed firepower. Tactics remained a critical part of combat as more concentrated firepower and movement became common. This gave troops more freedom to move and disperse appropriately. This period also introduced what became known as "indirect fire", which came to define and dominate battlefields later. Besides the fact that introduction of the artillery, for obvious reasons, was bad news to the natural environment, so was movement and dispersion that introduced another critical dimension to combat and which became popular and developed further, into manoeuvring tactics.

Trench warfare also became synonymous with this period. These trenches covered large areas in Europe. Conditions in the trenches were atrocious, especially during rainy seasons. In them soldiers died of hunger, diseases such as dysentery, and frostbite as much as during actual combat. At the same time, forces used to pound the trenches with artillery in order to render them useless and to expose those hiding in them. One of the most notorious examples of environmental defilement occurred during the preparation for the Battle of the Somme during the WW I, where a million rounds of ammunition were used just within one week! At the battle of Verdun, during

the same war, more than one million soldiers were lost in a single battle! On the whole, this generation was characterized by massive human losses as well as extensive environmental damage.

### 2.6.3 *The Third Generation of War*

The third generation of modern warfare (3GW) was essentially a consequence and the invention of *ideas* in response to the increased use of firepower. In other words, it was based on ideas rather than technology. German infiltration tactics devised during World War I were non-linear and resulted in the use of manoeuvre theory rather than attrition theory to destroy opposing forces. The 3GW emphasised that military organisations must be dynamic in their approach to combat, must take initiative and must have high levels of situational awareness. The success of operations relied completely on the higher levels of trust and mutual respect between and amongst all military commanders responsible for that specific operation.

According to Jayachandran (2009:171),

[t]he manoeuvre warfare theory formulated out of 3GW principles stresses the percept of pre-emption, disruption and dislocation to outwit the adversary. Thus, in its advanced form, the manoeuvre theory, which focussed on physical mobility to defeat the enemy, was transformed into deliberate actions intended to outthink the enemy and defeat his will.

In this generation, the maxim of overwhelming the enemy with numbers and closing in to destroy was replaced by a tactic of bypassing and collapsing the OPFOR from the rear. To do so, modern forces used speed, shock and maximum concentration of firepower. It relied on armoured tanks with their swift and storming ability to bypass and encircle the enemy from the back while air power suppressed, confused or deprived OPFOR space of proper coordination, reinforcement and resupply routes. This is what famously became known as *blitzkrieg* during World War II, a smart combination of land and air mobility with an outstanding war plan.

### 2.6.4 *The Fourth Generation of Warfare*

As it is, there are still some differences of opinion as to what 4GW entails. Bunker (1996:2) argues that this “theory of warfare was developed by William S. Lind and four officers from the Army and the US Marine Corps (USMC).” In Bunker’s view,



4GW it started somewhere around 1989 and it refers “primarily [to] a tactical-level theory” (1996:2). In Chet Richard’s view, 4GW constitutes a completely different generation than those before it. It does not rely on conventional military tactics of defeating the OPFOR in a stand-up battle. Rather,

they will try to convince their state opponent that it is simply not worth it to continue the fight. ... Persuading governments to withdraw forces, rather than defeating them on the battlefield, is an “information age” goal (in Bunker, 1996:3).

Thomas X. Hammes argues that fourth generation war have evolved since WWII, taking advantage of political, economic, social and technological changes. It has evolved into a form of insurgency, it uses all available networks – political, economic, social and military to convince enemy decision makers that their strategic goals are either unachievable or too costly for the perceived benefit (Nofi, 2006:8). William Lind support this view, arguing that,

[i]n response to the overwhelming capability of the modern conventional military force, weaker opponents began abandoning its use to resort to alternative ways of waging war, such as insurgency, “terrorism,” and other forms of “asymmetric” conflict (in Nofi, 2006:9).

It is a stage or period of war described by Martin van Creveld as subconventional war (cf. Van Creveld, 2005:342-59).

As Nofi argues, the proponents of this view hold that the “principal objective” or the main aim of 4GW is not to destroy the enemy forces, but their will to fight. In other words, victory in combat is measured by and won in the “moral sphere”. Indeed, “[t]he aim of 4GW is to destroy the moral bonds that allows the organic whole to exist – cohesion” (Nofi, 2006:10). Accordiong to Van Crevland (2005:359),

[t]he future belongs not to space stations but to Kalashnikov assault rifles, car-bombs, security fences, night-vision devices, and electronic alarm systems. Large-scale conventional warfare and the armed forces by which it is waged are being squeezed out of existence by nuclear weapons on the one hand and subconventional warfare on the other.

### 2.6.5 Critique of the Concept of Fourth Generation Warfare

There seems to be consensus that this “generation” of a war is not yet fully developed. Bunker (1996:2), for example, argues that “[t]his theory is based on a qualitative dialectic stemming from the clash of thesis and antithesis and has not been satisfactorily developed.” Almost in chorus, but even more scathing is the view of Echevarria (2005b:6) that

[f]or theorists of Fourth Generation War (4GW), there’s both good news and bad news. The good news is that there is only one problem with the notion of 4GW. The bad news is that the theory itself is the problem. Like the fabled emperor who had no clothes, 4GW is bereft of any intellectual garments: the concept itself is fundamentally and hopelessly flawed. It is based on poor history and only obscures what other theorists and analysts have already clarified (Echevarria, 2005b:6).

In Echevarria’s view, the 4GW concept is flawed in at least two areas. First, for not seeing “terrorists groups” [Echevarria’s term] such as Hamas, Hezbollah and Al Qaeda as naturally mutating from one stage to the other as they use advance technology to their advantage as do conventional forces. Pundits of this theory, according to Echevarria, claim that future wars will be based on high-tech “wonder weapons” and the psychological “judo throws”. However, organisations like those mentioned above use common gadgets such as cell phones, internet, aircraft, box cutters and improvised explosive devices. Very recently some of them ventured into the use of drones. The Sudanese (i.e., Darfur region) and Rwandan genocides again proved that “the use of brute force remains an effective tactic in many parts of the world.” Contrary to the popular view, this generation future “super-terrorist” has just as much a national base or identity as he/she is non-national and transnational; this, however, is a norm not an exception.<sup>108</sup>

Second, proponents of this position insist on Martin van Creveld’s “most egregious misrepresentation of Clausewitzian trinity” (Moran quoted in Pommerin, 2014:349) (the military, characterised by probability, courage and chance; the government, characterised by rational decision making; and the people, characterised by

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<sup>108</sup> As Echevarria (2005a:4) demonstrates, World War II was, for example, fought along ideological lines and within a transnational framework of opposing global alliances, rather than within a simple nation-state structure as is commonly supposed. So there was definitely nothing peculiar here.

primordial passion, violence, hatred and enmity) and his overemphasis of the significance of the 1647 Treaty of Westphalia. In doing so, they advance an argument that, “future war will increasingly be nontrinitarian and waged outside the nation-state framework” (Echevarria, 2005a:6). The idea that (fundamentalist) militant organisations will be self-sufficient and operate without the assistance or encouragement of the states became the mainstay of their theses. Sadly, this is hardly the case because some states sponsor these groups, provide havens, finance, weapons and train them; inversely, other states arrest them, interrupt and intercept their financial and weapons flow, eliminate their leaders and propagate against their existence and encourage divisions within them.

Whereas, in Von Clausewitz’s construct, war has three sides (which he also called the “wondrous” (*wunderliche*) trinity). It is a construct which he employs to “describe the diverse and changeable nature of war.”<sup>109</sup> Von Clausewitz also argued that war has three tendencies, or forces: 1) basic hostility, which, if unchecked, would make war spiral out of control; 2) chance and uncertainty, which defy prescriptive doctrines and make war unpredictable; and 3) the attempt to use war to achieve a purpose, to direct it toward an end. According to Echevarria, this is a construct not a distinction and Von Clausewitz, therefore, never invented or prescribed “trinitarian war” and, as such, the opposite (a “nontrinitarian” war) does not exist.

In conclusion, as Bart Schuurman (2010:99) notes,

Violence, chance, and rational purpose are timeless principles of war and, due to the variable nature of their relationships to each other, able to describe an infinite variety of conflicts. Whether a calculated use of force by a state, an insurgent’s attempt to usurp authority, or a seemingly irrational bout of ethnically fuelled violence, Clausewitz’s trinitarian concept permits for the study and comparison of all forms of warfare.

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<sup>109</sup> Regardless of whether Von Clausewitz “wondrous trinity” is discernible in any given epoch or any given conflict, what the proponents of 4GW failed to recognise is that Von Clausewitz did not attempt to make a distinction between the “wondrous trinity” and the opposite, which could then be “nontrinitarian”. Here they missed the point as Von Clausewitz’s main aim was to explain and describe forces at play in every war or conflict. So, strictly speaking, there is no trinitarian war because his intention was not to proof the existence of or personify the distinctions. Hence, one must insist here that, “Nontrinitarian war is, therefore, nothing more than the negation of a misunderstanding. The proponents of 4GW failed to perceive this particular flaw in their reasoning because they did not review their theory critically; instead, they attempted to augment it with whatever ideas seemed in vogue at the time” (Echevarria, 2005:8).

### 2.6.6. *The Implications of the Generations of War Theory for this Study*

The implication of developments in war suggests that war is not static phenomenon, but evolving. It went through different stages or generations. Interestingly, not much has changed with regard to what truly *constitutes* war. But, to understand the latter statement and its implications one may have to look at Von Clausewitz's idea of what exactly war is. This may help the reader to understand the metamorphoses associated with war.

In answering the question of what constitutes war, Von Clausewitz at length explains that war is diverse, complicated, evolving, dynamic and intriguing in nature. In his *On War*, he explains and defines war in unrestrictive terms. His explanation traverses many epochs because it speaks to what the dynamics and complexities of war are and does not just define it in static terms. His commitment and his undying quest to explain war as both a philosophical and scientific concept has endeared his work in a variety of multidisciplinary research projects.

For Von Clausewitz, every war starts with friction (*Fricktion*). Friction creates an opportunity and space for tension that usually overwhelms political leadership, commanders and military organisations. Friction is always a precursor to war as "it pervades any conflict from beginning to end and at every level" (Murray, 2011:51). Von Clausewitz writes that "[e]verything in war, is very simple, but the simplest thing is difficult. The difficulties accumulate and end by producing a kind of friction that is inconceivable unless one has experienced war" (1976:119). So friction is central to understanding the genesis of war and perhaps also to understand the character and nature of its devastation to the environment. Von Clausewitz argues that friction is everywhere in the military environment, it pervades even situations and places where it is not supposed to be. Accordingly, "friction is only the concept that more or less corresponds to the factors that distinguish real war from war on paper" (1976:208).

Von Clausewitz also notes the complexity of war with regard to variables such as the weather, terrain, the weapons used, and so on. For instance, he explains that

... fog can prevent the enemy from being seen in time, a gun from firing when it should, a report from reaching the commanding officer. Rain can prevent a battalion from arriving, make another late by keeping it

not three but eight hours on the march, ruin a cavalry charge by bogging the horses down in mud, etc.<sup>110</sup>

In Von Clausewitz's view, terrain and weather, for example, play key roles in dealing with or determining the outcomes of certain wars. Sadly, the situation has become worse in modern warfare because even the weather and terrain can be technologically manipulated to the advantage of certain armies.

The second relevant description of war in the context of this study and which seem to ring true in light of what has been said in this chapter, is that "war is merely the continuation of policy by other means" (Freedman, 1994:208). The main reason for this assertion is that, the motives for going to war are always somehow camouflaged in political idealism, the occasion is always due to some political objective and is mainly fuelled by calculated political rhetoric. Policy exerts a serious influence and defines new terms for new political dispensations. In other words, policy determines the reasons for war, the means to fight war and immediately after cessations of hostilities and the subjugation of the opponents, policy assumes its rightful place by influencing future dynamics within set out democratic parameters of a new state or dispensation. Freedman continues, "War is not a mere act of policy but a true political instrument, a continuation of political activity by other means" (in Murray, 2011:51). James Dodd (2013:23) agrees:

Von Clausewitz...remains in decisive ways politically conservative, in that for him the political decision ultimately remains in the hands of the monarch or government, and the conduct and fortunes of war are ultimately reflections of the intelligence and capabilities of the generals.

It is not difficult, therefore, to understand, if true, why Von Clausewitz's idea must inform modern society's quest to understand war and its consequences for nature. Similarly, the ultimate definition of what constitutes wars' counter-praxis, namely peaceful coexistence, can only be appreciated when confronting the reality of what constitutes war, i.e., its character, nature, and purpose. The cautionary lesson for

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<sup>110</sup> Each of these illustrations is part of the whole and when combined in one single event they cause untold friction. They determine the level of war, chances and opportunities to win or lose battles, and exaggerate and elevate the level of countless minor incidents to a position of great concern and importance because it is those incidents that normally either lower the performance of a military force or increase their confusion, frustration, and internecine during combat. Fortunately, these examples still ring true in many battlefields today. See Freedman (1994:209).

this study is that, sometimes, it is not how one defines war or understand war that makes it easy to win wars, comprehend its impact or predict its evolution – war is, after all, as Von Clausewitz showed, never an isolated affair. Thus, developments in war, in methodology, strategy, weaponry and other related elements simply mean its impact on the natural environment will match the stage/phase, level and the generation of which it forms part of. Equally, this developments and changes also means military doctrine thinkers must improve implementation of their skills and knowledge because the terrains and conventional methodologies have changes or have been modified.

Each of the stages/phases and generations points not only to the ever-changing, mutating and evolving phenomenon called war, but also, to the background thereof, to how, in an almost parasitic way, war uses almost every situation to boost and support its cause. *So war does not only start due to policy and politics, but it could start due to environmental challenges, spaces and places that already exist. This point will be explained in more detail in the next chapter.*

## **2.7 Conclusion**

This study set out in Chapter One to offer some Anglican theological-ethical perspectives on the relationship between military activities (in particular of war) and environmental degradation. In order to reflect theologically-ethically on this issue, the study first has to explain what exactly military activities are, and in particular, what constitutes war. This is necessary in order to see whether war does in fact pose an environmental threat worthy of theological-ethical consideration. This is what Chapter Two set out to do and which will continue in Chapter Three. Chapter Two began by explaining what military activities are by using specific concepts and notions such as “levels of war” and the “plan phase” of war. It was also shown how these levels and plans influence military activities in particular wars. Examples were given (such as in the Battle of Bangui) of what happens in cases where these levels and phases were either not observed, simply ignored or not exploited to the fullest. The second set of concepts discussed was the four generations of modern warfare.

Importantly, this chapter directly linked the concept of war in all its facets/phases (some more directly than others) and with its evolutionary nature to the destruction of the environment. In other words, it claimed that there is an undeniable connection

between war as a military activity and the destruction of the environment. This is the golden thread which runs through this chapter, namely that, regardless of at what level a war is fought, be it at the grand strategic level, military, operational or tactical levels – as a matter of fact, regardless of whether it is in the first or fourth generation of modern warfare – war destroys life, it destroys the natural world. Much was made of the influential, classic views of Carl von Clausewitz, who agrees, albeit indirectly or tacitly, with the above impact of war. Von Clausewitz strongly argued that at the core of every war as a military activity is physical contact. “War is an act of force to compel our enemy to do our will.”<sup>111</sup> It is like two wrestlers who employ their physical force “to compel the other to do his [sic] will” (Freedman, 1994:206-207).

In the final analyses what this chapter shows is that by its very nature war entrenches and display human power over everything, including nature. Military force is perhaps the most destructive force ever associated with human beings’ propensity for self-preservation at the expense of other creatures. Sadly, the earth is not just a physical and tangible reality, but as indicated, is a multi-layered entity and humanity’s interaction with it has social, ethical, spiritual and theological implications. All levels of war, plan phases of war, all generations of modern warfare emphasise one common point: human beings have the capacity to destroy life. What then can be employed or used (also theologically) to counter or respond to such power or carnage? This will be the topic of Chapters Four and Five. However, before that and in order to show what exactly these responses are up against, while Chapter Two focused on the theoretical fact *that* war poses to the environment, the next chapter (Three) will give some examples from history of *how* the military impacted the environment. This will show how certain great moments and the extent to which warfare historically played a role, not only in shaping the history of nations, but, in fact, of the environment and landscapes of the globe and in particular Africa and Southern Africa.

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<sup>111</sup> In other words, war simply means an ultimate exertion of overwhelming power in proportion to the opposition in order to force them to surrender. So, if one is to exert this power intended consequences always characterise war scenarios, with people, property and other things directly or indirectly impacted. This usually includes nature and, especially, ecologically sensitive areas. The very nature of war is steeped in metaphors of victor and loser scenarios, dominator and dominated, the powerful against the weak, heroes against villains. Heroes, who are products of the war machinery, present themselves as perfect examples of the dominating character in war, something that the weak fear and suffer under. The weak or villain suffers shame, harassment and in, some instances, permanent damage or death. War on its own does not determine the level of damage, but those involved in it do. Cf. Freedman (1994:207).



## CHAPTER THREE

### MILITARY ACTIVITIES AND THE ENVIRONMENT: EXAMPLES FROM MILITARY HISTORY

*“When elephants do battle the grass gets trampled...”<sup>112</sup>*

*The military sector has only recently become seriously engaged in environmental site investigation and remediation...<sup>113</sup>*

#### 3.1 Introduction

The focus of the preceding chapter was on what exactly is meant by the term war, what constitutes war, its different stages and the generations of warfare. Numerous times reference was made to the devastating potential of war, not only for humans, but also for the natural environment where wars are waged. In this chapter the focus shifts to specific examples and the extent of what such environmental damage has been. This is done to further show that war constitutes threat to the natural world and a challenge that should be addressed by all means, including by theological means, as will be seen in Chapter Four.

According to University of Reading environmentalist, Antoinette Mannion (2003:2), much has been written on and there is little doubt of the impact of terrorism on the physical and psychological wellbeing of *people*, “[h]owever, war and terrorism also have considerable environmental impact by altering urban and rural landscapes to a variety of legacies which bear witness to past and recent conflicts.” Elsewhere Mannion states that the fact that the marks of the destructive forces of human hostilities all over the world indeed reflects “the direct and indirect environmental effects and are a testament to human failure to find non-combative solutions to disputes” (ibid.). However, war or conflict is not just destructive to the environment, it is, in a way, the consequence of human failure to address not only hostilities, but also ecological issues; this chapter addresses both these challenges. It is argued, as

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<sup>112</sup> Translation of a well-known Kikuyu saying.

<sup>113</sup> Fonnum, F., Paukstys, B., Zeeb, B.A., Reimer, K.J., 1998: xiii.

Charles Clossmann and Christof Mauch (2004:167) do, that war destroys urban and natural environments and that

landscapes and cityscapes are completely transformed, oceans and atmosphere polluted. At the same time environmental factors such as the climate and the availability of resources have influenced military strategies and the conduct of war. Some wars have been fought in order to gain access to natural resources; others have been compared to natural events.

So, even on the proverbial good day, the relationship between the natural environment and the military is tenuous and, at most times, they seem incompatible.

As we will show going forward, military activities, including war, is responsible for destruction right from the establishment of infrastructure necessary during the preparation for war (such as training grounds, camps, barracks, weapon testing grounds, weapon storage areas, water and food bunkers, et cetera). In the context of war, the impact is immediate and intense and/or can be direct or indirect. Direct impact includes bombing and blast damage, destruction of communication networks, defoliation and ecosystem destruction, the dumping of destroyed or no longer useful machinery of war and the destruction of renewable and non-renewable sources. The indirect impact of war often lasts much longer than the direct impact. Indirect impact includes loss of wildlife (in the air, on land and at sea). As will be seen in this chapter, in some countries agricultural activities are influenced for decades to come, if not forever, due to use of chemicals or ordnances that remain active in soil long after fighting has ceased.

Furthermore, and in addition to the above forms of negative impact, war also affects the livelihoods of both humans and animals. Interestingly, one of the most long-term residues of war has been turned into lucrative tourism opportunities in the twentieth century in the form of visits to war graves, war memorials, war museums as well as famous battlefields. Unfortunately this also means that as tourist attractions these areas are lost for any productive agricultural use. In parts of Africa, we are all too familiar with the fact that undetonated landmines also have the potential to disrupt economies and agricultural productivity besides for the fact that they can and

continue to can kill and maim innocent people and animals (both domesticated and wild) long after the end of hostilities.

It is, of course, a vast oversimplification, indeed impossible, to say that all military activities should simply be outlawed. This, too, is why this study, rather seeks ways to acknowledge the inevitability (at times) of military action. However, this should either not cause environmental harm or, at least, should limit such harm or reverse it in the shortest possible time.

### **3.2 Scope of the Chapter**

This chapter outlines various contours of the impact of military activities on the environment by taking a historical birds-eye view, first by exploring and profiling the impact of military activities on the environment from as far back as ancient times to contemporary era.<sup>114</sup> The most important aspect of this historical perspective is to demonstrate that, in most cases, the military has been desperate to use the environment towards its own (military) ends and not the other way around.

As part of focusing on the historical examples of the negative impact on the environment, a few incidents specifically on the African continent after the WWII are explored. This shows how war was and still is used as a tool to inflict destruction on the environment while, in some cases and paradoxically, it is a consequence of competition for environmental resources. Another paradoxical hypothesis emerges here, namely that: (1) the scarcity of natural resources causes war; and simultaneously, (2) an over-abundance of resources may also cause war. Thus, in some parts of Africa natural resources such as minerals, oil, timber, et cetera are as much a source of economic, political and social stability as they are a source of conflict. In these contexts war and nature are ironically intertwined.

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<sup>114</sup> According to Thomas Homer-Dixon (1991:76), in the last decades of the twentieth century, one could see “increasing environmental damage around the globe, [and] for the most part this change has progressed incrementally rather than abruptly.” Much of this can be associated with or characterised by pollution or radiation caused by nuclear war waste, etc. See the US Congress’ Office of Technology’s Assessment *Complex Cleanup: The Environmental Legacy of Nuclear Weapons Production* (1991).

### 3.3 A Historical Perspective on the Impact of War on the Environment

#### 3.3.1. Introduction

The negative impact of military activities known to us today probably began around 1000 BC, but the development of military organisations can be traced back to at least around 4000 BC (see below). Although, at the time, the impact of military on the environment was not identified or named as such, there are, nevertheless, indications of an unrestrained use of nature for military purposes by humans. As will be seen, this kind of relationship between humanity and the environment stems from the fact that humanity depended (as it still largely does) on the natural environment for its survival. On one level, humans need the environment to provide in basic human needs such as food, clothes and shelter while, on another hand, humans need their environment to also forge tools for their survival, such as for agricultural purposes, for aesthetic purposes and .... for weapons to protect themselves (and to fight wars).

As will be seen, the above activities set the tone for current military destruction of the environment. Centuries of the negative impact of military activities on the environment forms an essential part of the context within which this study attempts to evaluate the current challenges emanating from similar situations.

#### 3.3.2. From Ancient Times to the Mid-modern Era

The environment has been the victim of war, both deliberately and incidentally, at least since the beginnings of recorded history (Cf. DeWeerd, 2008). History suggests that civilisations, organised armies, developed viable weapons and, consequently, began waging different types of warfare somewhere around 4000 BC in the Middle East. The Sumerian Empire was one of the first to develop heavy infantry armed with “copper spears and simple bows and arrows, and cumbersome two or four wheeled chariots” (Chandler, 1974:21; see also Gabriel and Metz, 1992:1). What followed over two to three thousand years was the development of number of armies that were well trained, armed, disciplined, mobile, agile and effective. The Sumerian military supremacy was soon replaced by a sequence of mighty military powers, first Akkadians and then the Babylonians. The Babylonians were followed by the Assyrians, the Medes, the Persians and then the Greeks. Later, various empires such as the Roman took warfare to a completely different level

when compared to the Sumerian and Akkadian (Chandler, 1974:21-39) - and this was just in the Middle East! There were also, e.g., the Inca Empire in South America and the Polynesians on the Pacific Rim, who also developed their own weapons and ventured into the “military industry” of the time (see Diamond, 1997 & 2005).

The Hebrew Bible, in particular the Old Testament, contains many anecdotes of military action that explicitly and implicitly show how the environment was in many ways caught in the centre of military activities. Only a few of these will have to suffice to be mentioned here. There are several places [areas] where the use of iron is noted in the Old Testament, in particular in Genesis 4:22, Numbers 35:16 and Deuteronomy 27:5. This suggests that ancient Israel’s weapons (i.e., spears, javelin, clubs), at least in theory, comes from a knowledge of mining and forging iron. This already speaks to a community that utilised the earth’s resources for military purpose.

Interestingly, in Deuteronomy 20:19, it is clearly stated that when Israel sieges a city it should not cut down the trees. However, all else had to be killed, even livestock is to be “put to the sword”. King Saul, for example, was instructed by Samuel to kill everything belonging to the Amalekites (1 Samuel 15). Regardless of how one views this *herem* warfare,<sup>115</sup> whether as a selective appropriation where certain actions were taken and approved due to religious or faith injunction, as an unfortunate feature of an ancient worldview, or from a sympathetic justification that suggests that God’s justice must be done to idolaters, the destruction of nature during war, or as part of war was, nevertheless, seemingly key to ancient military activities (Adley and Grant, 2003:1).<sup>116</sup>

As far back as 500 BC, the use of chemicals in warfare was already present. One of the most famous of these was so-called “Greek Fire”. Invented around 647 AD in Constantinople, it saved the city from advancing armies of Islam and protected the

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<sup>115</sup> The God in the Old Testament demanded a type of a war, that is, *herem* warfare, an absolute warfare whereby there is nothing left when such war was over. For further discussion on this kind of warfare and an interesting contemporary comparisons, see Niditch (1995, esp. 403).

<sup>116</sup> Jessica Adley and Andrea Grant, although admitting that “ecological disturbances brought by war have been occurring for thousands of years”, also acknowledge that “modern day warfare has made its impact increasingly severe. Recognising the long-term and wide-spread impacts caused by such degradation, experts have coined the term *ecocide*, literally meaning the killing of the environment.” See also Sidel et al., 2009:23.

city from all invaders for another five hundred years. This was essentially a flamethrower that, at the time, had unparalleled destructive power.<sup>117</sup>

Adley and Grant also mention that in ancient Europe, about 146 BC, Roman armies salted agricultural land belonging to the city state of Carthage with the sole aim of depriving the Carthaginians of their food source. According to Manouri,

[f]or the most part, attempts to weaponise chemicals or biological organisms during this period were relatively crude and were not part of a sustained military effort to develop dangerous Chemical Biological Weapons (CB) warfare capability as we see today. Instead, they are instances of military forces using their own intuition and improvisation to weaken or break the morale of the enemy, rather than the development of a new method of warfare. These methods included poisoning of wells, using toxic smokes, and catapulting corpses into walled cities (Manouri, 2007:93).

From the Middle East, the Chinese to the Greeks and other European armies there are incidents that point toward even earlier realisations of the importance of chemical and biological warfare (cf. Manouri, 2007:98-102). Edward M. Spiers, for example, reports that as early as 431-401 BC, during the siege of Platea and Velium, the Spartans tried to reduce the cities with sulphur fumes.<sup>118</sup>

During the medieval period, warfare tactics became even more desperate. Sidel et al. recounts how, “[i]n 1346 AD, Mongols besieging the Crimean seaport of Kaffa, placed cadavers of plague victims on hurling machines and threw them into the city.” The above are just few incidents of many that may be cited from ancient times onward that shows that there are traceable historical patterns of military activities, in particular war where the environment was completely disregarded. Unfortunately,

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<sup>117</sup> See Wicken (2007: no page), who describes Greek Fire as consisting “of a large bellows that blew down a long pipe and across a huge cauldron of flaming coals, thereby blowing a furnace-flame directly at the wall of the wooden fortress. ... The secret of its success lay in its recipe ... It was undoubtedly petrol based, the petrol being distilled from the crude oil that naturally bubbled up on the north coast of the Black Sea. This was probably mixed with minerals such as sulphur or saltpetre to create a flammable syrup, which floated on water and was almost impossible to put out.

<sup>118</sup> See Spiers (1986:3). It thus seems as if, from very early on in record human history, chemicals were used as part of war tactics and were not seen in terms of negative impact on the environment, but as a means to an end. Even today chemicals and other military environmentally unfriendly weapons are used not primarily to hurt the environment, but as prime military weapons. However, similar results, in fact, worse, still happens. Soil, water and the atmosphere are polluted and animals are often poisoned and killed as a consequence of chemical warfare.

with few exceptions, such as the prohibition of cutting trees in the Old Testament during a siege, there is by far no indication (written or otherwise) that suggest that there were any efforts taken to avoid military harm to the environment.

This very brief history of the impact of military on the environment should make clear that from time immemorial, the interaction between the military and the environment was clearly a negative one. Biblical *herem* warfare suggests that the cost of war included nature in the form of domestic animals.

### 3.3.3. *From the Modern to the Contemporary Era*

South Africa experienced its own share of environmental destruction not long ago, during the Anglo-Boer War or the South African War of 1899-1901.<sup>119</sup> Pelser and Van Vollenhoven's archaeological report titled "The daily Activities at the Outpost of Steinaecker's Horse" (1998) uncovered some archaeological evidence of the impact of military activities on the environment during this time. The military camping site disturbed the natural fabric of the soil and consequently its productivity through soil burning, soil shifting and burying of metal utensils, bottles, et cetera. In addition, the places where the soldiers camped was full of scattered domestic and wild animal bones, including fish bones and the bones of ostrich, antelope, zebra, serval, impala, steenbok and guinea fowl.<sup>120</sup> Similarly, a study by Mariaan Roos and Ian Liebenberg (2005) examined the influence of war on animals. The title of the article is, "Rights or no rights: A moment of silent for the fallen" in which the authors details the "history of the suffering of animals during the Anglo-Boer war" (Snyman: 89-122).

Meanwhile, the British commander Lord Kitchener is said to have applied a three-fold strategy to end the war, first, the so-called scorched earth policy; second, the internment in concentration camps; and third, barbed wire traps (obstacles).<sup>121</sup> All

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<sup>119</sup> See, for example, Boer soldier Deneys Reitz's journal narrative that tells of a certain point in the Boer campaign into the Cape Colony when they were met by met tempestuous winds, rain, and frost that starved them of the sun for days – "both horses and men began to show signs of distress. The animals looked thin and gaunt..." at one time "...over thirty horses lay dead from exposure, besides others abandoned overnight, and our spirits low before were all zero now" (1999:119). Reitz recalls his worst experience, which they dubbed the night of the "big rain". For surviving it, they called themselves "The 'Big Rain' Men" (*Die Groot Reent Kerels*) in which they lost, besides a large number of horses, also fourteen men (1999:124-25) (see also CIPS, 2005).

<sup>120</sup> Pelser and Van Vollenhoven (1998:36) also refers to a certain "Woulter and several members of the unit were professional hunters who did their best to hinder the unnecessary slaughter of game."

<sup>121</sup> Deneys Reitz (1999:175-79, esp. 179) also speaks of the horror of "starvation, lack of ammunition, horses, and clothing" and how the great block-house system was hampering the boers' efforts to carry on the war. Added to this was the heavy death-toll among women and children (about twenty-five thousand died in the



these methods were inhumane and destructive to both humans and nature. A chain of destructive events were put in place with catastrophic consequences on nature itself. The constant burning of fields, poisoning of wells and killing of horses and other domestic animals, the starving of women and children in concentration camps and daily flogging or execution of burgers demonstrated how far certain military forces will go to win wars. In addition, where possible, all over the countryside another method of fighting was applied, the siege. The most famous of them, the Siege of Mafikeng.<sup>122</sup> These sieges, too, caused much harm to nature and humanity and resulted in much resentment that even today this acts still evoke strong emotions amongst the Afrikaner (and Batswana, against whom it was also used) (cf. Saunders, 1992:87-88 and Plaatje 1930&2014).

The outbreak of the First World War (WW I) in 1914 marked the beginning of yet a new era in military destruction of the environment. According to Fatima Al Malik and Sarah Al Mished (no date), it was during WW I that soldiers first used poisonous gas (for the first time on 22 April 1915), such mustard and chlorine gas. A total of 50,965 tons of pulmonary, lachrymatory and vesicant agents were used by both sides during that conflict. To this day unexploded WW I-era chemical ammunition is still uncovered from former battle fields or depot areas. Furthermore, after the war, most of the unused German chemical warfare agents were dumped into the Baltic Sea, a common disposal method among all participants. The extent of pollution is also reflected by the phrase “the iron harvest” that refers to the annual “harvest” of unexploded ordnance, barbed wire, shrapnel balls, bullets and congruent trench supports uncovered by Belgian and French farmers after ploughing their fields. For every square kilometre of the battlefields on the Western Front nearly a ton of explosives were dropped and one in every four of these did not explode!

The Second World War (WW II) started with the invasion of Poland by Germany in September 1939; Britain and France declared war two days after the invasion. It was during this war where the impact of military on the environment was, yet again, taken to another level. For instance, towards its end of the war, the world witnessed for the first time the use of nuclear bombs against civilians in Nagasaki and Hiroshima, in

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concentration camps) and the universal ruin that had overtaken the country. “Every homestead was burned, all crops and live-stock destroyed, and there was nothing left to bow to the inevitable.”

<sup>122</sup> These actions militarily impacted congruently and practically. They were part of a complex network of devastation inflicted on the psyche, morale, belief systems, land and other resources of the boers.

August 1945. According to Sidel et al. (2009:25), these cataclysmic events not only resulted in the immediate death of around 200 000 people and many more in the years that followed, but also to “massive devastation – and widespread radioactive contamination – of the environment of these two cities.”

In 2009, they write, that “[t]here are at least 20,000 nuclear warheads in at least eight countries – the United States, Russia, the United Kingdom, France, China, Israel, India, and Pakistan – and possibly also North Korea” (ibid.). And, looking back, Sidel et al. report that,

[t]he historic high point of nuclear weapons stockpiles was reached in 1960 with an explosive capacity equivalent to 20,000 megatons (20 billion tons or 40 trillion pounds) of TNT equivalent to that of 1.4 million of the nuclear bombs dropped on Hiroshima (2009:25).

Nuclear power and weapons introduced terrible new possibilities into modern warfare. Besides, for example, the intermittent nuclear accidents that may happen upon ships that use nuclear fuel (Fonnum et al., 1998:343-53), “nuclear weapons [also] present hazards in virtually all areas of their life cycle” (Sidel et al., 2009:26). There are claims by reputable institutions, such as the US National Cancer Institute, that the release of iodine-131 in fallout from past US nuclear test explosions has been responsible for an excess of 49,000 cases of thyroid cancer among US citizens. In a similar study, it was estimated by the International Physicians for the Prevention of Nuclear War that the strontium-90, cesium-14 and polonium-239 released worldwide in all nuclear tests explosions would have accounted for 430,000 cancer deaths by 2000. In addition, the “widespread health and environmental effects of nuclear-weapons production includes massive contamination of land by radioactive material and toxic chemicals” (Sidel et al., 2009:26). The threat of nuclear waste is not an idle one; it takes thousands of years for it to decay. It is clear that this impact of military on the environment will last millennia, if not permanently.

According to Sidel et al. (2009:26), the use of nuclear weapons are not an only cause of grave concern, but also that the

[p]roduction of nuclear weapons [that] has led to major environmental contamination. For example, the area around Chelyabinsk in Russia has

been heavily contaminated with radioactive materials from the nuclear-weapons production in the area.

The authors also warn that studies show on the subject of nuclear weapons that such nuclear projects

... do not even minimally address the remaining life-cycle aspects of nuclear, including raw materials acquisition, transport in the supply chain, and storage. These aspects probably account to additional environment and human-health impacts that are not fully quantified (2009:27).

Of course, nuclear damage is but one type of damage to the environment. The two World Wars have shown how tons of non-nuclear pollutants, some extremely poisonous, were dumped in the environment. This led to the destruction of vast tracks of forest, it killed marine life, dissipated wildlife and altered landscapes and cityscapes, often permanently. Many famous European cities, such as Berlin and, probably the most notorious example, Dresden, needed to be almost completely rebuilt after World War II (cf. Mannion 2003:2 & 5) after incessant ordinary bombing, to say nothing about Hiroshima and Nagasaki. Close air combat, air raids and massive ground attacks with tanks, heavy mobile artillery pieces, anti-tank weapons and infantry were regular features of this war. In many cities, industries, renewable and non-renewable resources, civilians and military personnel, sources of food production or, for that matter, any place/person/industry considered an enabler of war was targeted and destroyed regardless of the environmental consequences.

Not only Europe, but Asia, too, experienced some of the worst atrocities of environmental destruction by the military during WW II and later again in the twentieth century. Beside for the obvious examples of Nagasaki and Hiroshima, Vietnam and Cambodia became notorious for suffering chemical attacks by the US military. In these countries thousands of rice paddies were also destroyed and indiscriminate logging was encouraged. The latter, in turn, resulted in devastating floods, mudslides and, hence, soil erosion. To this very generation Cambodians still suffer under the impact of that civil war both in human and environmental terms.

With regard to Vietnam, some studies showed that approximately 19 million gallons of the deadly Agent Orange, was used by the US military in southern Vietnam between 1962 and 1971. Agent Orange is an aggressive herbicide that defoliates

trees, it was used on a large scale in Vietnam's jungles to enable US troops drive Viet Cong fighters from hiding. It eradicated around 15% of South Vietnam's forests, about 50% of its mangrove forests and vegetation besides resulting in serious health problems for Vietnamese soldiers, civilians and local wildlife that were exposed to it. Agent Orange also contains dioxin, a highly toxic substance and this is still detected in the bodies of Vietnamese people today! It contaminated soil and rivers; it entered the food chain, especially via fish, a staple of the Vietnamese diet. Apart from the serious human health effects of Agent Orange (such as cancers and birth defects), Vietnam also experienced drops in species populations due to habitat degradation, and in places the damage has been irreversible (cf. Al Malik and Al Misned).

Beside the use of herbicides, in both Vietnam and Cambodia, soldiers on both sides killed farm and wild animals and burned haystacks and other animal fodder to deprive villagers (and, thus, Viet Cong and Khmer Rouge insurgents) of food supply and force them to surrender. It is estimated that 13,000 head of livestock was killed, and a staggering 72 million litres of chemical spray was used. An estimated half a million children were born to parents exposed to these toxic agents and they have skin cancers, lung cancer and other physical abnormalities to show for this. All of this was in defiance of international agreements against the use of chemical weapons.

#### *3.3.4. The Cold War vs the Post-Cold War era*

Post-Cold War times are marked by so-called multimodal conflicts that involve intra-state and inter-state fighting. The era is also characterised by an increased emphasis on a plethora of conventions and protocols agreed to and resolutions taken at various times and by various bodies related to the United Nations in calls on parties to desist from developing nuclear or chemical weapons. On the other hand, the suspicion that some countries were secretly developing nuclear arsenals seems to have remained foremost in the minds of many leaders.<sup>123</sup> The concerns behind conventions and protocols had been mainly anthropocentric in nature and not

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<sup>123</sup> And indeed, in 1944 toward the end of WW II, Winston Churchill asked the then prime minister of South Africa Jan Smuts to make inventory of South African uranium stocks because there was a suspicion that South Africa itself had already begun with developing a nuclear bomb. In his reply Smuts said that "...it [the nuclear bomb] will no longer remain a secret, and its disclosure after the war may start the most destructive competition in the world..." Smuts concluded "if there was a matter for international control, this is one" (quoted in Masiza, 1993:35).

environmental. However, in some, concerns for the natural environment is notable. The Geneva Protocol 1, Article 55(1) and (2), for example requires that,

[c]are shall be taken in warfare to protect the natural environment against widespread, long-term and severe damage. This protection includes a prohibition of the use of methods or means of warfare, which are intended or may be expected to cause such damage to the natural environment and thereby to prejudice the health or survival of the population.<sup>124</sup>

The above protocol is, however, not above critique. Many commentators expressed concern that the reach of the article above, for example, is very limited because it requires or argues that the harm must be “widespread, long-term and [cause] severe damage”. In many cases the damage might also fit only one or two of required categories (e.g., intense, but not widespread, long-term, or severe). Other arguments advanced against this specific article include that the terminologies used are open to legal abuse in terms of proper definition, classification, intensity and pragmatism. For example, in the formulation of Subsection 2, which reads: “Attacks against the natural environment by way of reprisal are prohibited.”<sup>125</sup> Be that as it may, many

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<sup>124</sup> The following treaties, protocols and conventions are linked to the core business of the DOD and SANDF and have influenced their views on environmental management: The Convention on Prohibitions or Restrictions on the Use of Certain Conventional Weapons which may be deemed to be Excessively Injurious or to have Indiscriminate Effects (1980); The Convention on the Physical Protection of Nuclear Material (1981); The Convention on Assistance in the Case of a Nuclear Accident or Radiological Emergency (1987); The Treaty on the Non-Proliferation of Nuclear Weapons (1968); The Treaty on the Prohibition of the Emplacement of Nuclear Weapons and other Weapons of Mass Destruction on the Seabed and the Ocean Floor and in the Subsoil Thereof (1971); The Convention on the Prohibition of the Development, Production and Stockpiling of Bacteriological (Biological) and Toxin Weapons and on their destruction (1975); The Convention on the Prohibition of the Development, Production, Stockpiling and Use of Chemical Weapons and their Destruction (1993). These documents can be found online at the United Nations Treaty Collection at [https://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg\\_no=XXVII-1&chapter=27&clang=\\_en](https://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=XXVII-1&chapter=27&clang=_en) (accessed: 21 August 2018). For more information on the link between the DOD and SANDF policies see the *Environmental Implementation Plans and Environmental Management Plans*, Section 15(1) of the National Environmental Management Act (107 of 1998).

<sup>125</sup> Admittedly, the language and the terminology used are clear and understandable. The motive is clear for the subsection and its parameters are also well set. This principle eliminates possibilities of forces using limitless power to destroy any natural material in the name of revenge. In this case, no forest, rivers, fountains or any resource-rich area may be destroyed in order to prevent replenishment by the enemy. According to this policy those Iraq soldiers who destroyed oil pipeline and caused environmental destruction as they retreated from Kuwait must be prosecuted. Having said that, the only conundrum is that it generalises natural environment, it lacks specifics and identified examples so as to give an idea on the broad view of its focus. Some commentators, therefore, find it unfortunate examples of transgressions of this section are not given as, for example, in Article 56, paragraph 1. Attacking oil installations that results in massive air, soil and water pollution is not a direct attack on nature but an indirect one and thus strictly not covered by this article. It is felt that it should have been clearly stated that an attack on anything that may result in environmental degeneration is and will be considered as a direct attack on the environment. See, Bodansky, 2003:27-28 and Hulme, 2004:10-11.

who lived at the very inception of Cold War, like Winston Churchill, understood nuclear weapons' main task as a deterrent. Churchill said of these weapons that they are "redemption of horror by horror".

Most contemporary research shows that even after Cold War, military activities continued to destroy the natural environment.<sup>126</sup> After the 1992 Rio Earth Summit and in the years that the Cold War was coming to an end, travel writer Robert Kaplan wrote one of the most influential essay about the new security challenges titled "The Coming Anarchy". In it he dramatically sought to portray how environmental issues have serious security consequences. Kaplan writes:

It is time to understand "the environment" for what it is: the national-security issue of the early twenty-first century. The political and strategic impact of surging populations spreading disease, deforestation and soil erosion, water depletion, air pollution, and possibly, rising sea levels in critical overcrowded regions like the Nile Delta and Bangladesh – development that will prompt mass migrations and, in turn, incite group conflicts – will be the core of foreign-policy challenge from which most other will ultimately emanate, arousing the public and uniting assorted interests left over from the Cold War (quoted in Dalby, 2009:26).

Read in the context of this study, [what] Kaplan seems to suggest is that one can no longer accept a military, puritanical Clausewitzian defence of war as the only means by which one can meet national and international security strategic objectives.<sup>127</sup> Maybe, what is needed is to continually examine security challenges and the respond to them also through Lynn White Jr.'s critical lenses. In this way, if one is to honestly address or respond to the impact of military on the environment, as we have already shown and will be doing going forward, one will have to look behind the

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<sup>126</sup> Theologians, too, are aware of this. Writing towards the demise of Communism and the end of the Cold War, German theologian Jürgen Moltmann (1989:4) claimed that, "no previous human society has irretrievably destroyed so much of the natural environment as this society." Moltmann called for justice towards nature, harmony with nature, inner healing and finding a new equilibrium between modern technological progress and nature. He identifies four areas which need to be addressed: individualism, a lack of vision by present generation to preserve the world for future generations, the devaluating of nature while we belong to it and, lastly, understanding creation as God, God as creation, and the role of humanity as participants in procreation and not in domination or the destruction of God's creation.

<sup>127</sup> Cf. Chapter 2 of this study for more details on Von Clausewitz's ideas on war. In that chapter his ideas were reflected upon in light of modern challenges of the impact of military on the environment. It was also asked whether it still is possible to justify going to war under the pretext of national strategic or political imperatives, while knowing the cost of war both human as well as environmental terms.



veneer of the *Clausewitzian motif* and the (Genesis 1:26-28) *dominion motif* and may find a concealed abuse of, an exploitation, a destruction of, and/or an over consumption of renewable and non-renewable natural resources.

It is no longer possible to accept as prudential the naked use of military power as the only means or pretext to resolve environmental crises, to prevent conflict and/or to ensure peace. What is needed is the courage to face and address the complexity of modern military activities to the level where one may be sure that, regardless of the type of weapons used, the intensity with which it is used, the scope and spectrum of these activities, their duration and the methods applied, that an acceptable relationship between the military and the environment is given a new lease on life. Unless one addresses the root causes of this challenge, an environmental “holocaust” seems a real possibility.<sup>128</sup>

International examples of environmentally-devastating conflicts since 2000 include wars in Iraq, Afghanistan<sup>129</sup> and Pakistan.<sup>130</sup> A document produced by Watson Institute’s The Costs of War Project cites a list of ecological costs associated with these wars.<sup>131</sup> This, of course, in no way wants to make light of the human tragedy

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<sup>128</sup> One only has to imagine a simultaneous unleashing of the nuclear arsenals of the USA, Russia, Britain, France, China, Pakistan, India and (possibly) Iran and North Korea! Put differently, imagine Hiroshima and Nagasaki repeated, but a hundred fold! Modern military weaponry indeed has the potential to mutual self-destruct the whole world...

<sup>129</sup> In an article posted in August 2014 on the website of The Great Gathering, entitled, “Environmental Impact of War” it is reported that “[s]ince the US invasion of Afghanistan in October of 2001, the environmental degradation of this land has been severe. One of the biggest problems has been deforestation, both due to bombings and to logging for both firewood and the illegal lumber trade: ecologists estimate that as of late, only 2% of the country has forest cover. The conflict and deforestation has severely impact the flight patterns of migratory birds, with result that the number of birds who fly through this air has been reduced by around 85%. This is to say nothing of the air, water and soil contamination due to the use of missiles with depleted uranium and the amount of greenhouse gasses released by notoriously fuel inefficient military vehicles.”

<sup>130</sup> The current conflicts in Central Africa, South Sudan, Darfur, Burundi, the Democratic Republic of Congo (DRC), Syria, Iraq, and ISIS, Al Shabaab and Boko Haram-instigated conflicts are a testimony to the claim that natural resources, territorial integrity or the environment plays a crucial role in determining whether these belligerent forces goes to war or not. The sporadic threats of North Korea and Iran that they will produce enriched nuclear material for nuclear ballistic missiles looms large, as do the decades-old tensions between India and Pakistan, Israel and Palestine and the Ukraine and Russia. All of these have the ingredients for environmentally-devastating conflicts, less the world forget the current war raging in Syria.

<sup>131</sup> They are: 1. Illegal logging overseen by warlords that caused massive deforestation and destroyed wildlife habitats in Afghanistan. These actions plus the population’s demands for charcoal have caused visible shrinkage of the forest areas by 38% from 1990 to 2007. 2. The USA used an estimated 340 tons of missiles containing depleted uranium (DU) that contaminated water and soil. 3. Increased carbon emissions by military vehicles, coupled with population exposure to toxic dust that contains heavy metals such as arsenic, lead, cobalt, barium, and aluminium has caused respiratory problems. 4. A drop in the number of migratory birds of up to 85% signalled the interruptive activities of war spanning decades. 5. The illegal hunting of Snow Leopards for their skins and bones has reduced these endangered exotic animals to a paltry number of about 100 to 200 by 2008. For these and similar statistics visit the website of the Costs of War Project of the Watson Institute for International and Public Affairs at Brown University at <https://watson.brown.edu/costsofwar/>.



associated with armed conflict, or wants to imply that the cost to human life is any less important than the cost to the environment.

Looking forward for a moment and, as will be seen later, this study proposes one possible remedy or response to the destructive impact of military activities on the environment is a theological one by way of the application of ecotheological *constructs* (also referred to as the third generation of ecotheological *motifs*). These motifs<sup>132</sup> or constructs are premised on an inclusive theological perspective that seeks to promote and protect the integrity of creation. Such a theological perspective, particularly in its Anglican form/s will form the focus of the next two chapters of this study. For now, however, it is necessary to shift the focus specifically to the African continent, for some examples of the environmental impact of war closer to home.

### **3.4 The Impact of War on the African Continent: An Overview and Examples**

The impact of military activities on the African continent presents a worrying picture equal to any across the globe. The African legacy of armed conflict over the last few centuries is well documented, from colonial conflicts to wars of liberation, and from disputes about borders drawn by former colonial masters to ideological wars. In essence, these wars, together with accompanying processes of militarisation of most African states had inadvertently “created precarious mutual vulnerability”.<sup>133</sup>

The end of the Cold War to a large extent also meant the end of ideological wars, especially between socialism and capitalism. The proxy wars of superpowers that defined the Cold War between the East and West were replaced by wars fought over a surfeit of scarce resources or scarcity of resources. The 2015 Defence Review identifies a few elements that serves as drivers for conflict in the African continent. Besides for the surfeit of mineral and energy resources or scarcity thereof, countries experience intrastate and interstate conflicts because of political, economic, social and religious differences. This is compounded by maritime insecurity, terror attacks,

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<sup>132</sup> It is necessary to clarify what these motifs are and it will be done in detail later, but for now, they are, in short, four possible theological motifs that one may apply to the issue of the relationship between human action (in the case of this study, particularly human military activities), namely so-called the *dominion motif*, the *stewardship motif*, the *ecotheology motif*, and the *oikotheology motif* (with a possible fifth motif identified by Cyprian Obiora Alukwu, namely an *African traditional ecological knowledge motif*).

<sup>133</sup> For more opinion on this line of thinking see Jacklyn Cock in Cock and Mckenzie, 1998:10.

the availability and use of mercenaries, climate change, poverty, underdevelopment and poor human security.<sup>134</sup>

Wars are furthermore fought to wrestle power from each other – often after some dubious elections the results of which are highly contestable.<sup>135</sup> According to the United Nations Environmental Programmes' Hassan Patrow, Post-Conflict and Disaster Management Branch, scholars identify two main issues as contributory factors to conflicts: (1) the curse of resources or paradox of plenty; and (2) resources competition under conditions of environmental scarcity, degradation, and long-term change.<sup>136</sup> Paul Williams (2002:75) puts it this way: contemporary thinking about the causes for or outbreak of armed conflicts has been dominated by two broad and seemingly contradictory hypotheses (1) scarcity of important resources increases the risk of war; and (2) an abundance of valuable resources increases the risk of war. Williams (2002:82-93) also identifies as cause of war, or at least means to fund and extend it, namely diamonds, oil, demography, climate, water and land. As Sarah DeWeerd (2008, no pages) states, "there are reasons to be concerned about the longterm ecological effects of war, particularly of the modern variety. For one thing, there is the sheer firepower of current weapons technology, especially its shock-and-awe deployment by modern superpowers."<sup>137</sup> Sadly, as always it seems what is always caught at the centre of such devastation is the environment. As Sarah DeWeerd (2008, no pages) notes, "[s]everal recent wars in varied environments and different parts of the world reveal that the ecological consequences of war often remain written in the landscape for many years."<sup>138</sup>

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<sup>134</sup> See Chapter 2 of Defence Review, 2015.

<sup>135</sup> For example, although the Southern African Development Community (SADC) region has generally experienced peace, there has been intermittent and sporadic armed violence or threats of coups in places like Lesotho, Swaziland and Mozambique that remain sources of uneasiness. At the same time, the contribution of the South African National Defence Force in places such as Burundi, DRC and other parts of the continent to eradicate violence and civil wars is highly commendable. So, too, is the South African government policy of peaceful dialogue to resolve political impasse. Having said that, the contribution of thousands of military personnel and equipment to peacekeeping and peace enforcement efforts under the African Union (AU) and/or United Nations' (UN) Chapter VI and VII mandates remains one of the most powerful tools available anywhere to curb violence and war.

<sup>136</sup> See Partow's contribution (Chapter 12, "Environmental impact of Wars and conflicts") in Lind and Sturman (2002). Similar thoughts are expressed in the same publication by Joao Gomes Porto (2002:160).

<sup>137</sup> Similar views are echoed by World Conservation Union chief scientist Jeffrey McNeel who wrote that "Our capacity to destroy now is so much greater than it's ever been before" (quoted in DeWeerd, 2008).

<sup>138</sup> DeWeerd continues: "But the story is not always straightforward or clear. Instead, the landscape is like a palimpsest – a parchment written on, scraped clean, and then written over again – on which the ecological effects of war may be overlain by postwar regeneration or development. Yet looking carefully and in the right places can allow the history of past human conflicts to be read in the landscape."

The section below (very) briefly demonstrates with very succinct examples that the impact of military activities on the environment is not foreign reality from African experience but a well-known reality which requires serious engagement and robust responses.

#### *3.4.1. North Africa*

Historically, this region has witnessed some of the most significant combat during the campaigns of WW I and II. Although these two major wars left tons of debris scattered all over the deserts and in some urban areas, evidence of the impact of unexploded ordnates and active landmines left still haunt former battlefields. Subsequent to these two world wars the northern region, like most African regions also experienced its share of liberation struggles, overthrow of perceived colonial puppet governments, and an a series of civil wars. However, the impact of military activities on the environment received little or no report at the time.

Recently some countries in this region like Tunisia, Algeria, Libya and Egypt experienced what is known as the “Arab Spring”. Initially this was seen as an initiative toward peaceful regime changes from dictatorship to democratisation in the region. However, what followed were sporadic conflicts that in countries such Libya resulted in all-out war. Some scholars argue that one of the reasons behind such protests were by environmentally-related ones. The Centre for Climate and Security in Washington, claimed that the Arab Spring began partly due to, “the failure of governments to meet their citizens’ basic needs, address climatic issues like droughts, desertification, and power shortages” (Youness, 2015: no pages). According to others, these revolutions or uprisings started mainly because most of these nations were simply tired of dictatorship and kleptocratic regimes and wished to replace them with accountable democratically-elected governments.

According to Egyptian political scientist Mohamed Abdallah Youness (2015) the 2015 Climate Change Conference in Paris confirmed what they already knew, namely “that increasingly, there’s an overlap between conventional security threats of a military nature, which are focused on nations, and unconventional security threats of an environmental, social, and humanitarian nature, which are focused on societies and individuals.” In Libya, the collapse of governance that regulate pollution and proper management of oil resources and other environmentally sensitive

commodities simply left the country highly compromised (Wood, Florance and Phillips, 2015). As part of environmental challenges associated with conflicts around this region, the 2015 Defence Review (1-2) also identifies North Atlantic oscillation as a key factor towards international climate vulnerability impacting fishing industries. It also noted that in Egypt the Nile coastal areas are threatened by rapidly rising sea levels.

### 3.4.2. West Africa

According to political scientist Julius Nyang'oro (2007:236), "As early as 1935, E. P. Stebbing wrote a pioneering article to warn colonial governments about the encroaching Sahara as one of the principal environmental problems facing the West African colonies." Nyang'oro's essay concerns the dropping levels of fertility of the Sahel land as a result of the spread of the Sahara Desert to the south. The dwindling rainfall which resulted in reduced soil fertility for crop cultivation signals impending environmental disaster and human starvation. This created political pressure that lasted decades. In many instances it caused conflict as nomads competed for grazing and the little water the Sahel had (239).

There is a long history of political figures using the rich mineral deposits of this region to finance their regimes and to secure favours from the outside world. In fact, most regimes in countries such as Liberia, Sierra Leone, Chad and Nigeria used minerals and other natural resources to finance their military forces that oppressed their citizenry and extended their regimes, both in terms of territory and duration (cf. Meredith, 1997:545-73). What is clear is that these conflicts were all closely associated with the exploitation or destruction of the environment.

According to Columba Peoples and Nick Vaughan-Williams (2015:111), Robert Kaplan's 1994 essay in *The Atlantic Monthly*, titled "The Coming Anarchy" "remains a paradigmatic portrayal of the environment as a security threat." They write,

Kaplan argued that the global population and resources scarcity would exacerbate the effects of disease, conflict, and civil instability arising from environmental disruption. These effects, he claimed, are already visible in parts of West Africa, which has led to unprecedented level of migration, the erosion of nation states and the empowerment of private armies, security firms and international drug cartels.

Currently ECOWAS (the Economic Community of West African States) remains the dominant political, social, security and economic management mechanism in this region. It remains one of the most critical bodies that facilitate efforts to undo some of the “doomsday” predictions of Kaplan that, in many ways, became a reality with the advent of groups such as Boko Haram as well as with other violence-driven challenges. The latter include insurgencies, religious extremism, transnational organised crime, modern piracy (maritime insecurity), military coups, internecine conflicts and election fraud with related consequences (cf. Williams, 2011:132-43). In the wake of these challenges, a regional task force was established to counter this religious extremist organisation. Members of this so-called Multinational Joint Task Force (MJNTF) are soldiers from a group of West African countries, namely Benin, Cameroon, Chad, Niger and Nigeria.

### 3.4.3. *East Africa*

In a recent article, “The ecological costs of war in Africa,” Morgan Kelly a scholar from Princeton Environmental Institute states that in a study conducted in Mozambique by student and supervisor pair, Joshua Daskin and Robert Pringle they “found that with few exceptions, frequent conflict resulted in a downward trend among large-animal populations [and that] [n]o other factor they evaluated exhibited the same consistent effect” (2018: no page). South Sudan, which is the newest formed and recognised country in the world, is already tethering on the brink of being declared a failed state. Power in this country comes with prospects of having unfettered access to lucrative oil fields. The recent civil war allegedly coincided with widespread killing and rape, more instability, flooding of refugees into neighbouring countries, hunger, thirst and the wide spread of communicable diseases. This civil war caused so much destruction and death means both of domestic and wild animals as well. There are also harrowing reports of pillaging of villages and agricultural fields and poisoning of water wells to the detriment of, especially the vulnerable in society, namely women and children (Williams, 2011:136-39).

The violence in South Sudan follows the line of massive fighting that took place in Sudan itself, particularly in the Darfur region where much destruction of the environment has also been reported. In Somalia the Islamic fundamentalist movement Al-Shabaab continues to cause havoc. The movement have also included

Kenya in their lists of targets (cf. Dersso, 2014). According to Hannah Macharia (2006:149),

For Somalia, the Al-Shabaab are also known for using gun powder, petrol bombs and grenades which cause air pollution and destroys soil structure thus contributing to soil erosion. These are aimed at displacing the population and forcing allegiance to the group. Moreover grenades and bombs contribute to global warming due to the heat generated by explosions. The terrorist activities of the Al-Shabaab have also created a huge population of refugees in the Daadab refugee camp in Kenya therefore resulting to deforestation and de-vegetation around the camps.

Extensive environmental damage due to the movement of displaced refugees is nothing new in Africa. During the civil war in Rwanda, for example, refugees spilled into Zaire (now the Democratic Republic of the Congo). This posed a serious threat to animals living in Virunga Natural Park, “home to critically endangered mountain gorillas as well as chimpanzees, elephants and other charismatic megafauna” (Mathiesen, 2014).

### 3.3.4 Central Africa

Central Africa remains unstable over the medium to long-term due to the activities of armed groups in the CAR and Eastern DRC and the spill-over of instability from Libya into Nigeria and Sudan into Chad. Post-election instability in Burundi also has the potential to spill over into neighbouring countries. Rwanda remains under pressure because of its involvement in Eastern DRC and its aggressive pursuance of regime security to entrench the position of the current government and its leader, President Paul Kagame.

In all wars, displaced people congregate *en masse*, more often than not, without infrastructure to support their presence. Refugees turn to the environment in order to fulfil their basic needs. During the Rwandan civil war almost three-quarters of a million people lived in camps on the edge of Virunga National Park (Williams, 2011:143-44). According to the Worldwatch Institute, around 1,000 tons of wood was removed from the park every day (!) for two years in order to build shelters, make cooking fires and make charcoal to sell. By the time the conflict ended 105 sq. km of

forest had been damaged and 35 sq. km stripped completely bare (DeWeerd, 2008).

### 3.4.5 Southern Africa

The history of Southern Africa serves as one of the most important examples of what wars in Africa are capable of in terms of their impact on the natural environment. In Section 3.5 below follows a detailed description of one of these examples of such a war in the region, the so-called Border War that lasted from approximately 1978 to 1990. The Border War, like most modern wars, was multi-layered,<sup>139</sup> it teaches several strategic, operational, and tactical lessons that current military formations will do well to learn from. In a 2010 essay, Scholtz gives several examples with reference to the Border War why he is convinced current military professionals need to seriously consider if they are to avoid certain pitfalls and/or improve the professionalism of the DOD (Scholtz, 2010:67). He argues not only that SANDF must avoid pitfalls that SADF experienced, e.g. not having enough logistic services during this war, but also lists ten lessons that crucial to help current commanders to plan properly in the event of war. Equally, there are certain aspects of this war that have drawn professional and non-professional environmentalist<sup>140</sup> to active concern and advocacy. For instance, as will be shown, it was during this time that Southern Africa experienced a massive illicit trade in minerals, an increase in levels of poaching and an increased illegal trade in animal and other natural products, such as timber and rare woods such as oak – more on this in the following sections.

Of even greater concern though, is that the impact of military activities on the environment during that time went almost unnoticed or enjoyed very little or no coverage in the media or, for that matter, by academic research institutions. Similarly and very relevant for the purposes of a study such as this, churches in general and the Anglican Church of Southern Africa (ACSA) in particular displayed almost exclusively anthropocentric concerns related to this war and less or no concern with

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<sup>139</sup> This section is based on the excellent 2010 essay by historian, journalist and former officer in the SA Army Reserve Force, Leopold Scholtz, “The South African Strategic and Operational Objectives in Angola, 1987-88” and “The South African Strategic and Operational Objectives in Angola, 1987–88”, p. 67.

<sup>140</sup> “Non-professionals” refers to individuals with interests in environmental issues, but not necessarily trained or academically capacitated to do research on environmental issues, yet they have an eye for such issues and are highly concerned and active in either raising awareness, putting up preventative measures or heading advocacy groups to save them.



ecological issues associated with it. Below, then, that which *should have* created much concern for both the SANDF and ACSA.

### 3.5 Phases and Faces of Military Environmental Impact

As Scholtz notes, the Border War consumed a large part of the SADF's resources for about a quarter of a century. In the process, a large body of experience and know-how was built up. The SADF had a formidable reputation, especially as a ferocious tactical force. However, it also made mistakes, especially on the military-strategic level (cf. Scholtz, 2012). Below is a litany of some of the most notable manifestations of the impact of and the destruction caused by the military *on the environment* across the battlefields of Southern Africa.

#### 3.5.1 Impact on Land Resources<sup>141</sup>

In Namibia, during the time of the Border War, another pillaging was taking place. Writing in the height of the war, a group of campaigners, only known as The Namibian Support Committee (NSC), compiled a detailed "robbery of Namibian uranium" by the South African government and the British military authorities. In Chapter 2 of the publication, the main culprit was identified as the mining company Rio Tinto Zinc Corporation (RTZ), but that it was aided by the South African and British governments, and indeed by the global nuclear industry. War provided them with the cover to also mine uranium and in the process provide willing buyers an opportunity to start or boost their weapons programs. Others included those that went for minerals such as diamonds, copper, lead, cadmium, vanadium, zinc et cetera (NSC, 1986:7).<sup>142</sup> Meanwhile, pollutants from uranium were waterborne and airborne and some were dumped in holes in the ground with the potential of poisoning underground cisterns (32-33). RTZ not only poisoned the environment around its Rossing Uranium Mine in the Namib Desert near Swakopmund, the tax paid also financed apartheid's war machine (18-34).

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<sup>141</sup> The impact of this war on land resources went beyond the South African withdrawal from Namibia and Angolan first peaceful elections. In fact, in Angola, pillaging and destruction of mineral resources to fund this war continued till the death of Jonas Savimbi in 2002. Unita's income on diamonds alone was in the region of 300 to 600 million USD per annum. Similarly, minerals were at the centre of the Sierra Leon war which in effect ended very recently. The amounts of minerals were immense, even if, as Cleary states, most methods used to do so were highly amateurish, incompetent and, thus, disastrous to the environment. See Cleary in Cilliers and Mason, 1997:141-66, 175-99.

<sup>142</sup> On page 17 of the publication it is reported that certain mine companies, like Consolidated Diamond Mines (CDM), made sure that they literally strip the richer diamond deposits as fast as possible before they can leave.

One such element in the latter war machine was the so-called Project Coast. This project was reported on before the Truth and Reconciliation Commission (TRC) as

... evidence of science being subverted to cause disease and undermine the health of communities. Cholera, botulism, anthrax, chemical poisoning and the large-scale manufacture of drugs of abuse, allegedly for purposes of crowd control, were amongst the projects of the programme (TRC Report Vol 2, 1998:510).

The development of this project was also meant for political and military advantage. It did, however, leave an environmental footprint as, when it was dismantled, some of the bombs were exploded in the desert of Namibia and the rest at sea. The detonation was done secretly and, for many years, the government refused investigators access to the area or even confirmed that the explosions happened. Later, residue of these bombs were found to have affected the local natural life in both the sea and the desert (cf. Walters, 1987:63-84).

### *3.5.2 Impact on Wildlife*

The war between South Africa and the so-called Frontline States took its toll on wildlife in the region as well. Somewhere in the stratosphere of the top military command structures in Pretoria, the killing of animals suddenly became part of the grand plan to win the war.<sup>143</sup> As the Border war raged in Namibia, Angola, Mozambique and Zimbabwe, a massive number of animals and birds were killed for their meat, skin, horns, et cetera. The Border War provided ivory and rhino horn dealers with an opportunity to go about their slaughtering business without any fear. In fact, there were places during this war that were more dangerous for animals than they were for combatants! These places include Rundu and Katima Mulilo in northern Namibia.<sup>144</sup>

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<sup>143</sup> Stephen Ellis (1994:54) claims that from as early as the Rhodesian War, “the South African Intelligence officers developed an interest in the trade of ivory. The Selous Scouts were secretly financed in part by the South African Military Intelligence Directorate and the provision of ivory and other goods appears to have been required by the South African as part-payment for their support to the Selous Scouts.”

<sup>144</sup> Jan Breytenbach is a key eye witness of the destruction of nature that took place in this region. Breytenbach considers the towns of Rundu and Katima Mulilo as the most corrupt in this regard as “virtually everyone in town was involved with some racket or another, be it the illegal export of wood, smuggling of ivory and rhino horn, selling unlicensed and unroadworthy second-hand vehicles to the local inhabitants, diamond smuggling, dealing in dagga (marijuana), smuggling Mandrax from Lusaka to Johannesburg, or providing the black market in Sesheke, inside Zambia, with luxuries stolen from government stores and warehouses on the South West African side of the Zambezi River” (Breytenbach, 1997:17).

According to Jan Breytenbach (1997:204),

...during a 1968 game count on the eastern flood plains between the Zambezi and the Chobe rivers, 72000 red lechwes were counted along vast herds of zebras, buffalo, blue wildebeest and many other species, including elephants. In 1986, another game count, conducted from the air like the one eighteen years earlier, recorded the sum of seven lechwes. After hours of flying, that was the only game spotted. There was nothing else, not a zebra or a buffalo.

Instead of wildlife, Breytenbach notes, there were now thousands of head of cattle that were previously present in the area in small numbers only. Breytenbach believes that the fluctuation and the reduction of certain species was to a large extent caused by the irrepressible hunting and poaching by Unita rebels and the surrounding tribal groups.

There also exist sufficient evidence that suggest that the SADF itself and, in particular, its intelligence arm, was involved in decades of ivory and rhino horn smuggling.<sup>145</sup> The main purpose of this illegal trade varied from self-enrichment, to funding of the war effort, or to just wanton exploitation of African resources.<sup>146</sup> To this end, a fronting company called Framatrade was established with the full knowledge of government. The main income for this company was the selling of ivory and rhino horn, but clandestinely they smuggled everything from marijuana, Mandrax, diamonds, to exotic hardwood. They operated in almost every southern African country in their trade, Angola, Mozambique, Zambia, Zimbabwe, Botswana, but also countries further away, such as Senegal, Burundi and Uganda.<sup>147</sup> Hong

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<sup>145</sup> The success of these illicit operations was based on two factors: First, it is alleged that there were top government personnel whose names are associated with people involved in the trade or people who turned a blind eye to the illegal trade. Second, the World-Wide Fund for Nature (WWF) is said to have been infiltrated by senior Broederbond members and unscrupulous dealers who were part of the exclusive so-called Club 1001 that used its international political connections to prevent any negative judgement being passed on the illegal trade. For the return on silence, it's said, the organisation was bankrolled. Stephen Ellis (1994:62) claims that "the strength of the South African lobby in WWF International may account for the organisation failure to publicise or publicly condemn the role of South Africa in the international ivory trade, which became the major factor in the trade in the late 1980s."

<sup>146</sup> Ross Reeve conducted an interview with Col Jan Breytenbach (see Reeve, 1995:231). In fact, the sad part of this interview is Col Breytenbach account on the decimation of wildlife which according to him it was "prolific". Col Breytenbach has written extensively and he is cited on numerous occasions about this topic. One of the most vivid accounts yet is found in his book, *The Plunderers* (2001).

<sup>147</sup> Cf. Ellis (1998) where he further exposes the structures of the SADF that were involved in the extermination of wildlife in the southern African region. See also Potgieter, 1995:18, 20-24.

Kong and other Asian countries as well as some European also benefitted from this illicit trade. By 1986, the SADF realised that there were about R3.2m misappropriated by two of the main shareholders, known only as Lopes and Maia. The SADF then took control of the operations. After a number of inquiries by the international community about South Africa's involvement in this illegal trade it was eventually closed down.

In Mozambique the situation was less conclusive, but indications are that during the civil war in that country, RENAMO had, to a large extent eliminated the nation's elephant herds. According to Mozambique's former chief wildlife conservation officer Robert Zolho, "[t]he country's elephant population fell from about 55,000 in 1979 to no more than 17,000 in 1987 and may be half as large today" (quoted by Durning, 1990:32) According to Phyllis Johnson and David Martin of the Southern African Research and Documentation Center, in Harare, Zimbabwe, former RENAMO members have reported that South African supply planes fly into RENAMO bases with loads of arms leave with loads of ivory.<sup>148</sup>

Potgieter investigation reveals smuggling businesses, a list of events, kingpins, masterminds and government-classified documents; it is a classic episode of genuine crime, it showed "the hallmarks of an ecological crisis" (Potgieter, 1995:182-83). It is clear that nature has become a prisoner of fearsome politics bent on destructive measures (cf. Durning, 1990:33).

The Caprivi and the Cuando Cubango have seen increase fluctuations of animals in the areas, all with disastrous consequences. The majority of the hippos that were wallowing in the channels and pools of the flood plains, the side streams and lagoons of the Zambezi and Chobe rivers apparently simply disappeared. The killing of hippos and crocodiles was a common phenomenon among Unita rebels (210). War had created a space for this kind of characters to exploit the situation for their own financial benefit.

There were also high levels of poaching using G3 or R1 rifles that mainly were stolen from the army and police forces. According to Breytenbach, Unita combatants were also the main culprits in this case. He recalls, "one of my men at a Unita training base north of the cut-line saw a Samil 100 truck arriving late one evening with,

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<sup>148</sup> Similar scenes were repeated in East Africa, especially in Kenya. See Venter, 1994:53-56.

loaded with buffalo carcasses. He counted 14 animals” (Breytenbach, 1997:211). Apparently Savimbi’s headquarters at Jamba was also responsible for smuggling of ivory to the Far East (216).<sup>149</sup> Not only was Breytenbach contenting with the smuggling adventures of Savimbi and his ilk, but also with the general negative attitude of so many role players. He, for example, speaks of authorities in both the civilian and military environments who were not very much, if at all, concerned with the question of conservation (228). As Ellis (1998:442) puts it “From 1975 the whole area of Angola was subjected to looting by the South African based agents, which is a long and terrible tragedy.”<sup>150</sup> Even though impossible to put an exact monetarily value on it, it is clear that millions of dollars’ worth of animal products was totally destroyed, lost or unaccounted for.

### *3.5.3. Impact on the Atmosphere*

There is a dispute as to the extent of the impact of the Border War on the atmosphere because unlike the Gulf war no similar environmental or for that matter in similar terms that the Gulf peninsular has seen. However, it will be ingenious to totally overlook the truth that the apartheid forces used chemical weapons on their opponents. The ANC submitted a list of what it considers cases of poisoning of its cadres by apartheid agents. A list that stretches from as far back as 1977 to 1993 was submitted to the TRC. On one specific occasion it is alleged that Mozambican authorities claimed that Renamo had used chemical weapons in an attack on 16 January 1992. In the time that this happened it is alleged that there was a black smoke which then disappeared however soldiers were immediately adversely affected, some were disorientated, confused, lost vision, and some developed haematuria (cf. Berold, 2002:128-41 and 159-67).

In their incisive work, Burger and Gould note that the infamous apartheid scientist Wouter Basson deliberately misled all investigations concerning SADF chemical warfare capabilities so as to conceal and protect not only the knowledge, but also senior individuals, incidents, and what damage was done to both human and non-

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<sup>149</sup> In another paragraph Breytenbach claims, “...a truckload of ivory was confiscated on a farm near Okahandja, just north of Windhoek. The truck belonged to a Portuguese guy who ran a transport business to supply Savimbi and his army victuals and other commodities” (1997:70-71, see also 144, 148 and 155).

<sup>150</sup> Greg Bankoff (2010:203-26) supports this view and adds that war led to decline in animal numbers. In fact, wildlife is affected long before a war starts and the effects linger long after a war has ended. Some species even become extinct due to wars or when sensitive land is being used for mass food production to feed warring soldiers or refugees.

human victims (cf. TRC Report, 1998:510-23). The task of this section is not to prove minor details about the case. But to demonstrate that chemicals weapons were developed, tested, used ... and then concealed. The concern here is also the fact that nature was at the receiving end of this violation.<sup>151</sup> Dr Basson claimed that at one time these weapons were used against Unita soldiers (Burger and Gould, 2012:27). Regrettably there is no independent verification of what was used, where and for how long. It is alleged there were number of incidents of poisoning where both man and animals suffered (Berold, 2002:51, 122, 135, 160).

September 22<sup>nd</sup>, 1979 is generally considered the coming of age for South African nuclear weapons' testing. It is alleged that a test was carried out somewhere in the Indian Ocean-Antarctic region. The U.S. Vela satellite picked up this phenomenon in that region off the South African coast. The incident became to be known as the "Vela incident". It is alleged that the residue of highly toxic radium, probably driven by the weather, was detected thousands of miles away in Australia and New Zealand.<sup>152</sup> According to Berold (2002:14),

... the incident reveals some of the problems experienced by verification missions whose terms and political agendas are determined by the governments that appointed them. A lack of trust between some of the teams and suspicion of cover-ups by the South African team hampered a free and honest discussion between the various missions ... These factors made it impossible for the verification missions to reach a conclusion as to the nature of the incident. All those consulted have however agreed that something strange happened.

Gordon Burck and Charles Flowerree, in a study of a vast array of state-to-state capabilities and the proximate application of chemical warfare, comment that Savimbi once claimed that, "Russians are using chemical weapons against our infantry...turned tree leaves 'totally dark'" (1991:452). The Russian news agency TASS made a similar allegation in July 1984, namely that a "U.S. made chemical weapon have been sprayed along strategic roads in northern Namibia to destroy vegetation" (461). It is also a known fact that for more than twenty years, prominent

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<sup>151</sup> Due to the sensitive nature of this subject within the military, information on it is limited in scope and cannot always be corroborated.

<sup>152</sup> See Walters (1987:41-59) on the uncomfortable truths about the South African capability in producing nuclear bombs and how that could unsettle not only Southern Africa, but the entire world.

politicians and high profile civic leaders (including clergy) were targets of horrendous chemical poisoning (Berold, 2002:159-67).

Currently, South Africa possesses no chemical or biological arsenal. However, it still has facilities to produce such agents, it also has the know-how and logistical support to do so. In a manner of speaking, therefore, South Africa has the capability, adequate means of delivery, and significant means for research and development of chemical weaponry.<sup>153</sup>

Any research into the effects of WMD on the environment is not conclusive if it does not take the impact of the dismantling process into account. In South Africa, Helen Purkitt and Stephen Burgess raise concern about the process followed in dismantling weapons of mass destruction, which poses as a likely proliferation risk. The suspicion is fuelled by scandals of corruption among the senior ranks of the ruling party, who also might have access to some of the secrets of the state concerning nuclear bombs and, as such, might end up these secrets to the highest bidder.<sup>154</sup> Second, it is even more worrying that the RSA still have CD-ROMs containing sensitive materials on WMD (Purkitt and Burgess, 2005:186). Thirdly the breaking in and theft at the Pelindaba facility recently raise many questions, especially because the people who broke-in stole valuable and sensitive items. David Fig follows Purkitt and Burgess' approach although he adds an environmentalist perspective viewing the dismantling as a missed ecological opportunity (Fig, 2005:76-77).

### **3.6. Observations and Lessons: A historical tension**

The first lesson that one learns from the examples of wars in history as discussed in this chapter is that wars have positioned nature as integral part of war machinery, war strategy and the outcomes of war. Thus, nature is part of the collaterals of wars. A full appreciation of the Border War shows that nature was central to both the SADF

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<sup>153</sup> Buck and Flowerree claim that "South Africa's large industrial and scientific base and widely suspected nuclear capability indicate that the indigenous production of ballistic missiles would not be difficult to achieve" (1991:524). Since the dawn of democracy, South Africa's military industries have been adjusting their strategic positions, but those capable of producing chemical weapons have not been closed or stripped of their capabilities. Most of them have been commercialised to sustain themselves and also to compete legally with other international counterparts. In essence, the dawn of democracy closed one door and opened many. That is, it has closed the infamous door to chemical and biological weapons, but offered the military industry an opportunity to buy and sell other items unhindered.

<sup>154</sup> There is a real threat of this kind of action taking place. Take for instant the March 1994 incident were maverick scientists threatened to sell their knowledge to the highest bidder. The allegations that former bomb makers have been involved in nuclear trafficking also leave much to be desired. See Fig, 2005:75.



strategy as well as to those of other forces that were involved. Almost without exception, role players saw nature either as an economic, political or social weapon or as a bargaining tool; all in all, as a means to an end. The contraband trade in ivory and rhino horns, diamonds, exotic woods, the poaching of trophy animal and the killing of wildlife for the pot during the Border War, were mainly done in the name of military expediency. The Border War led to a multitude of instances of victimisation of nature by the military under the pretext of advancing various belligerents' mandates.<sup>155</sup>

Common to this war, was the carnage that one has come to accept as part of war. The destruction of the environment is actually in a sense an injustice to the "other" and, in a way, an affirmation to human self-appropriated right to destroy nature without a sense of responsibility<sup>156</sup>. Human sensibilities have become numb to the destruction of nature during war. During the Gulf War, it was only when it became apparent that much damage was done to the environment, that a concern about ecological annihilation was once again raised. Humanity must learn that it has the responsibility to look after this universe, to work, to steward and to be custodians of this creation – a point that will be emphasised in Chapters 4 to 6 below.

A second observation is that war and the use of weapons are in many ways intentional, collateral, wanton and disproportionate. Wars leave behind unalterable ecological security fault-lines. Adam Roberts correctly says that the only changes in the means and methods of warfare is the move away from a scorched earth policy of destruction to the destruction of economically strategic installations such as oil wells, from poisoning wells to flooding, from field fires, deforestations and defoliation to full chemical warfare with variety of chemical weapons – all marks and methods of deliberate use of nature to defeat enemies (Roberts, 2013:111-13). Over and above the destruction the means and methods leave in their wake, the worrisome fact is and has always been that, such actions could cause "catastrophic risks of human-induced climate change" (Eckersley, 2009: 85). There is consensus all around that

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<sup>155</sup> A similar view can be expressed about the Gulf War or Iraqi War of 1991. Here, Cock and Renner's views rings true that, "if further evidence was required of the negative environmental consequences of military activity, the Gulf War has supplied it in abundance. The Gulf War has demonstrated that wars and environment protection are incompatible" (1998:5).

<sup>156</sup> Most military forces today have rules that bar them from harming nature in anyway. However, it is always difficult not to do so because, in the first place, military training, deployment and war take place outside, in nature. This always sparks a serious tension between what the military is expected to do and also what the rules expects them to avoid and protect.

the destructive nature of war poses a global ecological threat of unimaginable proportions. According to Eckersley, "...it is increasingly acknowledged that human-induced climate change represents a far more serious and enduring threat to national and global security than terrorism or possession of weapons of mass destruction by so-called 'rogue-states'" (85). The view that environmental "degradation only happens slowly and rarely has the character of an imminent threat requiring immediate action" (89) was fast becoming the thing of the past and called for a rapid and comprehensive response.<sup>157</sup>

The third last observation and lesson learned is that, "Learning and remembering the lessons of the Border War – the successes and failures of the SADF – could only benefit the SANDF" (Scholtz, 2012:318). Policies were not followed as they should have been. The implication of this is that one must ask whether the current military powers have put policies and processes in place to guide the SANDF to execute its plans correctly and responsibly ... also as it pertains to its responsibility toward the environment and whether it is being done and is effective.<sup>158</sup>

### 3.6 Conclusion

This chapter showed, with examples from time immemorial to very recent ones, globally as well as on the African continent, that it is difficult to find any evidence contrary of the fact that war affects the environment and does so adversely. In fact, it was seen that whether war is causal or consequential to environmental degradation, it is absolutely impossible to deny that war violates the environment. The extent of such degradation makes clear that the situation is untenable and the negative impact

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<sup>157</sup> The response that is envisaged must recognise the "expansive security discourse that have emerged in the post-Cold War period" where at least key themes were reframed, namely, that the *source* of insecurity or conflict includes non-military threats, such as ecological threats. Secondly, the security *referent* has been redrawn to include non-state elements, such as, the biosphere, regions, localities, ecological communities and individuals. Thirdly, *responses* to insecurity have now been expanded to include dialogue and co-operation across all levels of governance. Fourthly, the *conditions* for long-term security have been broadened so as to include communicative justice, ecological justice and sustainable development (Stern 1999)", cf. Eckersley, 2009:90.

<sup>158</sup> To environmentalists the activity of war presents an opportunity not only to question the wisdom of war, but gauge the strength of their policies and practices. To environmental law experts in South Africa this should not only encourage them to follow up policy adherence within the military but also strengthened their resolve to improve and tighten their assessment processes, regularisation, compliance, investigate issues of liabilities and due diligence, audit and inspect, and also encourage general public participation. Cf., e.g., Saxe (1990:99-190) and Kotzé and Paterson (2009:41-102) on the subject of compliance to environmental statutes and the punitive measures envisaged for non-adherence. To other disciplines or schools of thought (such as theology), questionable environmental tempering also offers a window to engage constructively with relevant stakeholders to avoid the repeat of the same mistakes.

of military activities on the environment can no longer be justified. Simply put, war is not just undesirable, but it violates the interrelations between ecological spaces and military/humanity.

In the next chapter, Chapter 4, the discussion moves to the global church's responsibility, in light of what has been written in Chapters 2 and 3, to redefine the relationship between the environment and the military. In order to do so, it must also be asked, on what theological-ethical foundations the church may base, not only its responsibility, but also the content of a redefinition of this relationship. The focus, in this study, falls specifically on the Anglican Church's prophetic responsibility in this regard.<sup>159</sup> Hence, in the following two chapters we focus on the foundation of Anglican ecotheological wisdom, as a reflection of Anglican faith, ethos and praxis that can and should reinterpret afresh concepts such as creation, *oikos*, stewardship and ecocare. This is done with the hope that, as these concepts are reinterpreted, it may lead to a rediscovery of fresh nuances and models for future practical responses to the negative impact of military activities on the environment, especially via a positive, ethical influence on SANDF policy thinking on EM.

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<sup>159</sup> As Koopman says, no Church may pretend it does not see or hear. He warns against the dangers "of, on the one hand, Constantinianism, which means we are co-opted by the agenda of the state so that we merely become their mouthpieces and the danger, on the other hand, of sociological sectarianism, which means that we withdraw ourselves as churches from our public responsibility" (Koopman, 2004:615).

## CHAPTER FOUR

### AN ANGLICAN ECOTHEOLOGICAL POINT OF DEPARTURE:

#### THE LAMBETH CONFERENCES

*The need for a new Christian appraisal of war is evident to everyone. Few in our time would defend with conviction the traditional positions used by Christian theologians to justify the participation of Christians in war, as if they needed no review in the face of the new weaponry.*<sup>160</sup>

#### 4.1. Introduction

The previous three chapters highlighted one of manifestations of the military impact on the environment, namely in the form of war. It explained that war may be understood in terms of a fixed category of military activities that implicitly and explicitly cause and/or perpetuate the destruction of the natural world. Examples of the destructive nature of these military activities included the destruction the burning of crops, defoliation and deforestation (habitat destruction), poisoning of water sources and air pollution and, of course, the direct killing and maiming, not only of people, but also of animals.

In the current chapter the focus moves from the field of military science and from the historical and contextual to the theological. It will come as no surprise that the negative impact of military activities on the environment detailed in the preceding chapters, in this chapter are being shown to be wrong or, in theological terminology, sinful. War is sinful and immoral because it destroys, kills, and annihilates life (cf. Deuteronomy 20:19, 1 Samuel 15 & Romans 8:18ff.).<sup>161</sup> Our attempt to find a

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<sup>160</sup> John Howard Yoder. 2003. *Karl Barth and the Problem of War and Other Essays on Barth*. (Edited with a foreword by M.T. Nation), 7.

<sup>161</sup> As Ernst Conradie puts it: "Environmental degradation, for example, is primarily the product of human sin, of the pervasiveness of evil on earth." However, at the same time, Conradie reminds one that "it is important to acknowledge that suffering, violence, decay, death, and the extinction of species formed an integral part of nature from the early history of the planet." Suffering in general has its origin from both human sin as well as natural processes (Conradie, 2005a:44). As such, one must admit, as Conradie also does, that it is sometimes difficult to discern specific instances where suffering has been caused by natural processes or it has been caused

response to the impact of war on the environment, therefore, is also an attempt to respond to the evil and sin of war. It is an attempt to respond to suffering and violation, not least of all, the violation of humanity's and humanity and nature's "life together."<sup>162</sup> As such, this chapter is also a response to views that erroneously fail to find a balance between the transcendence and immanence of God as revealed and reflected in and through creation. Finally, it will be shown how the theological-ethical views put forward in this study is consistent with the biblical message of God's intention for creation in the Word of God (cf., e.g., Towner, 2001:29).

The transition in this chapter the historical-critical analysis of the negative impact of military activities on the environment, in particular of war, to theological analysis of Christian ecological wisdom will, of course have a further specific focus, namely that which is found in what may be called an Anglican traditional perspective. As such, it examines the Anglican Church's views on ecological issues, particularly from the so-called Lambeth Conferences. It analyses, situates and relates Anglican faith, belief and action as purview by and within the Lambeth Conferences' resolutions in response to worldwide ecological concerns. As will be seen, it thus goes way back to the Anglican Communion's involvement in these issues, to the Anglican Communion's so-called "marks of mission".

It will be asked if and how the Anglican Church illustrates an ability to deeply reflect on the critical role of theology in the promotion of the sustainability and development of the environment. It will, naturally, also have to reflect on Anglican views on subjects such as war and its effects on life in general and on the environment in particular. The Anglican Communion, particularly in South Africa, has a proud history of involvement in the social-political struggle for justice and liberation in South Africa, especially via its vocal leadership. It will be seen how, during the latest Lambeth

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by humans. In the case of military activities, however, it was shown in the preceding chapters that the hand(s) of humanity is more often than not more traceable!

<sup>162</sup> Koopman's reference to Dietrich Bonhoeffer's understanding of what "life together" means is helpful in this regard as one may say the same of life in community between humans of the life in community between humanity and nature. According to Bonhoeffer, Christ Himself is our peace, our unity and the foundation of our life together: "We have access to one another, joy in one another, and community with one another through Christ alone." Koopman then comment, "The life together of Christians is created by God in and through Jesus Christ. The community is not an ideal that we have to realise, but it is a reality created by God in which we may participate." Elsewhere he continues, "Life together is a physical of the presence of the triune God. In the presence of other Christians we experience the presence of the Creator, the Reconciler, and the Redeemer, of the Father, the Son and the Holy Spirit" (Koopman, 2014:991). This concept of "life together" will be returned to again in Chapter 5, Section 5.5.6, below.

Conferences, this traditions is extended to the whole of creation as the Church seeks justice to the oppressed and ruined earth.

## 4.2. Scope of this Chapter

In this chapter we focus *solely* on the Lambeth Conferences' resolutions, statements, recommendations, and declarations.<sup>163</sup> Furthermore, the focus will be mainly on those resolutions or statements that covers themes, topics and subjects that have some connection with the main theme of this study, namely how the Lambeth Conferences view issues of war/conflict and ecotheology. This include issues of their understanding/s of creation, earth, God as creator, the dignity of creation, et cetera.<sup>164</sup> The aim is to find whether the Lambeth Conferences paid serious attention to and gave the Church some direction on how the broader Anglican Communion should think, act and respond to ecological issues.

The chapter begins with a brief sketch of and an exploration of the institutional opinion of the Church on conflict and ecological issues by looking at Lambeth Conferences' resolutions on war, conflict, ecology, earth and creation. Three main objectives are behind the latter selection of themes: Not only to analyse what the Lambeth Conferences teach on war, weapons, the ecological crisis and peace, but also to establish the Church's understanding of the relationships between humanity and nature/the environment in the context of war, violence, climate change, globalisation and related issues. Finally, it wishes to establish whether and how one can exploit concepts articulated by the Conferences to frame and construct an Anglican ecotheological response to the impact of military on the environment.

The reason we insist on beginning with this succinct précis on Lambeth Conferences, may need some explanation to the non-Anglican reader. It is, namely assist the reader to understand something of the hierarchy and organisation of the Anglican Church, or rather the Anglican Communion, where it finds itself currently, but also where it comes from and where it was at the time the Conferences took place and where it may be in future. Where possible this chapter avoids focusing on individual theologians so as to avoid variant partial theological interpretations as they

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<sup>163</sup> For reference on some of this background, go to a document titled '*What is Lambeth Conference?* For more information go to [www.bbc.co.uk](http://www.bbc.co.uk). See also: Lambeth Conference Report 1998:86-92, 99 and 378-80.

<sup>164</sup> There are also some helpful comments on how the Anglican Communion view the environment elaborated in the Anglican Congress on Stewardship of Creation. See Golliher, 2004:12-14.

sought to understand “the mind of the Church” on the issues under investigation. The former is not unimportant and is, in fact, crucial as examples of influential proponents of more nuanced Anglican ecotheologies, but it will be the topic of Chapter 5. What is sought to be establish here is an answer to what may be called “the view of the Church” on these subjects mentioned above.

The précis is, thus, followed by even more pointed and related questions: What is the view of the Anglican Church on the natural environment or Creation? Do Anglicans believe that nature is as much corporeal as it is divine? In what way is it divine? Simply put, what is the Anglican view on “the divinity of nature”? In other words, does Anglicanism hold a view that nature is sacred or perhaps sacramental? And, of course, how will such views contribute to the relationship between the military and the environment?

Chapter 4 is not only devoted to finding the meaning and purpose of the Lambeth Conferences’ approach to all these issues under investigation but also to the question of how that can be translated into ecotheological responses to the negative impact of military activities on the environment. This includes *inter alia* theological conceptual frameworks, proposed long or short range interventions (i.e. methods, techniques, incentives and mechanisms) and how they seek to manage complexities associated with the Anthropocene.

Some of the strategic “tools” identified by the Conferences will be identified that may be indispensable to transforming the Church to be more aware and involved in ecocare. How may some of these “tools” or suggestions be helpful in the quest of this study to respond to the destruction by the military/humanity of the environment?

This chapter may, therefore, identify some principles that may contribute to the future strategic thinking, research and work on ecocare and coexistence with the natural environment in the Anglican tradition. It is hoped that it may acquire and nurture foresight in order to pre-empt, reimagine and initiate adequate actions or responses in the long term.

In a way, Chapter 4 points one to possible ecotheological trajectory with a specific vision for the relationship between humanity/military and nature. It compels one to imagine and visualise a context whereby current and future chaplains of the SANDF confidently articulates a particular position on the relationship between the military



and the environment because they now understand the interrelations and interdependence between the two. It imagines a context wherein the military embraces ecotheological principles as key to future DOD strategic direction and relations between military and the environment. In short, this chapter begins a process where theory, context and praxis are brought together to not only respond to current and urgent eco-issues within the military milieu but also ready the DOD for future challenges in this area.

### **4.3. Lambeth Conference**

#### *4.3.1. Brief Background*

The Lambeth Conferences met since inception in 1867 to date. The first Lambeth Conference (1867) sat to resolve among others doctrinal disputes and some cultural misunderstandings with the then Bishop Colenso of Natal.<sup>165</sup> There was also a growing concern for the English church in the diaspora or the colonies to define its link with the Mother Church (e.g. with regard to authority, doctrine, mission and the See of Canterbury). Amidst all that, one of the ground-breaking decisions taken at that first Conference was a call for decennial conference.

Historically-speaking the Lambeth Conferences are generally known in the Anglican Communion as a time when Bishops, Church Moderators and/or senior clergy of the Anglican Church and invited ecumenical churches come together for worship, fellowship and study the Word of God.<sup>166</sup> However, this decennial conferences are the assembly of representatives from the Anglican Communion that come together at the invitation of the Archbishop of Canterbury to (normally at Kent University, Canterbury) seek the mind of God for the church and the world. From the onset it became clear that Lambeth Conferences are meant to have both local and global

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<sup>165</sup> This unfortunate saga in the history of the Anglican Communion started when the very first collective conference of bishops passed a motion in which they agreed to isolate, castigate and excommunicate Bishop Colenso of Natal for in their view, heretic and “innovative” radical interpretation of the Bible; second, because Colenso refused to excommunicate polygamists; and third, for admitting Zulu congregants to worship and to partake in the Eucharist while wearing their traditional garb (i.e. *amabeshu*). Although Bishop Grey, at the time the Bishop of Cape Town, succeeded in deposing Bishop Colenso, both what Bishop Colenso argued for and also the question of the powers and authority of Lambeth remain highly contestable. For more on Colenso see the work of his daughter Frances (Colenso 1884:113-24 and 163-78).

<sup>166</sup> The Lambeth Conference of 1897 (2005), Resolutions 1 and 2 state that the conference called for a decennial gathering of bishops, moderators and leadership of the Anglican Communion. Since then, the Anglican Communion bishops have been faithfully holding these gatherings as per the proposal. Of course, there were some interruptions, particularly during WWI and WWII, including recently when the entire communion was plunged into near tearing of the fabric of unity due to disagreement on the blessing of same sex marriages.

footprint, churches were encouraged to think globally, and act locally and globally. Furthermore, provinces are encouraged to work closely with the ecumenical bodies, other faiths, and where necessary lobby governments to align their laws and plans with international agreements or some of the concerns, visions, and goals identified by Lambeth Conferences.

#### 4.3.2. *Lambeth Conferences: The Main Task*

As already shown the Lambeth Conferences are a time when the leadership of the church come together to deepen their common understanding and confidence in Anglican identity and to chart ways forward for common faith and action. They come together to deepen their awareness of their responsibility for each other, encourage each other to remain faithful to their calling as bishops and leaders of the communion, to collectively confront difficult issues both within the church and outside the church, to grow spiritually, and expand their horizons in their mission and calling. As such, for more than a century, Lambeth Conferences served as occasions where Anglicans would rediscover and renew their unity, communion, and commitment to each other and to their calling and mission to the world.

The main task of these conferences is to raise awareness, conscientise, inform and guide Anglican leaders and general membership on *inter alia* socio-political, economic, theological and religious questions. The Lambeth Conferences discuss relevant internal Anglican issues which defines Anglican identity, unity, character, and mission and it also define and set an agenda for the Anglican Communion on various topical issues of the time. It advocates on many issues including and not limited to issues such as war, apartheid/racism/sexism, gender based violence, militarism, environment, et cetera. It covers major topics such as climate change [e.g. the rise of sea levels, droughts], globalisation, peace efforts, poverty, terrorism, nationalism, human sexuality, Anglican Covenant, reconciliation, Church unity, et cetera.

Despite what has been said in the previous paragraph, a fair assessment of the Lambeth Conferences would reveal that on many occasions they produced incongruent, disagreeing, if not disagreeable outcomes. Lately, for example, delegates often struggle to agree on many issues including questions of unity, collegiality, ecclesiastical and biblical authority and a single definition of a

communion. As a result the Anglican Communion suffers division, estrangement and the breaking of “bonds of affection” (cf. Cavanagh, 2009). In recent decades these bishops also disagreed over the powers and the extent of the influence of what became known as the Instruments of Unity, namely the See of Canterbury, Lambeth Conferences, the Primates Meeting, and the Anglican Consultative Conference. In addition, besides the contentious issue of the blessing of same sex marriages, they also battled with questions such as authority of Scripture and the ordination and consecration of women.

Whereas, ecumenical heads of churches and/or representatives of various faiths/religions are invited as observers they have been now over the years valuable contributors. Their presence ensures that there is improvement and solidification of ecumenical relations, they promote unity, establish common interests in mission and ministry, and tackle issues of common concern. Of critical importance is that their mere presence enhance and promote peaceful coexistence within and among different faiths, religions, denominations, and spirituality – as a matter of fact one of the offshoots of Lambeth Conferences is ongoing exchange of ideas, students, experts, producing theological; material together and setting up commissions to explore issues of common interest such as the unity of the body of Christ and improve ecumenical relations.

#### *4.3.3. Lambeth Conferences: Programmes and Projects*

Normally, the conference is divided into three parts.<sup>167</sup> The first part takes place few weeks or month(s) before the meeting at Kent University. During this period Bishops/leaders are invited to visit various parishes and institutions within the Church of England as part of orientation of life within the mother church, but more so to promote fellowship and mission partnership. It is during this period when greater

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<sup>167</sup> As we will see going forward the 2008 Lambeth Conference was completely different from the usual ones. Whereas, the first two parts were almost similar to the previous conferences, nevertheless the third was completely different because unlike all the previous conferences it followed the *Indaba Process*. The conference itself was called the Lambeth Indaba 2008. According to the bishop of the Diocese of Botswana, Bishop Trevor Selwyn Mwamba the *Indaba Process*, “provided more time for the Bishops’ spiritual reflection, learning, sharing of experiences, and a time for discerning more fully the Bishops’ particular role in God’s mission.”<sup>3</sup> *Indaba* is a Zulu word for a gathering for purposeful discussion. It is both a process and method of engagement, as people listen to one another concerning challenges that face the community. This approach enabled the Bishops to focus... The Bishops listened to one another and shared the concerns of the Anglican Communion. Although there was a plethora of concerns, such as terrorism, poverty, HIV and AIDS, human sexuality, bad governance, environment, Millennium Development Goals (MDGs), and so on, affecting the Anglican Communion at the time of this conference, it was apparent that the elephant at the Conference was the issue of human sexuality” (JAS 2009:230-231).

unity, polity, “bonding,” “life together” and lasting friendships are build. The second part is usually marked by huge high church mass at the Canterbury Cathedral led by the Archbishop of Canterbury as the *primus inter pares* (i.e. First among Equals). This is where the kaleidoscopic character of the Anglican Communion is at display for all to see. It is a church service that is arranged in such a way that it deliberately reflects much of the diverse traditions, cultures, languages, and expressions of the communion. There is lots of fanfare, pomp and ceremony! The Queen or a representative of the British Realm (as the symbolic/titular head of the church) attend as a guest of honour.<sup>168</sup> There is also a leisure-time programme inserted.<sup>169</sup>

The third part is the actual conference itself. Every morning it starts with small groups of bishops and leaders reflecting on preselected thematic scriptures relevant to the conference. This is where deep fellowship, prayer, worship and daily Bible Study takes place. Some days instead of small fellowship groups the conference comes together for morning Eucharist (cf. Lambeth, 2008: 1-22 and ‘I am’ Lambeth Booklet, 2008: 1-88).<sup>170</sup> Morning activities are usually followed by plenary sessions where various Bishops, experts and scholars present and provide leadership on various topics and issues, this is followed by smaller breakup groups’ discussions in syndicate rooms. As part of these discussions various motions will be proposed and then handed over to relevant commissions for them to place those on the plenary session scheduled to be voted on that day. In this small syndicates or commissions resolutions are formulated to be presented in the plenary sessions for adoption and promulgation by the conference. As with many conferences of this nature, observers and ecumenical guest are not privileged to vote they can however contribute during group discussions.

#### **4.4. Why the Lambeth Conferences? Their Status and Authority**

As we have already seen the Lambeth Conferences traditionally discuss issues of common concern for the broader Anglican Communion, these include the likes of

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<sup>168</sup> As a student I had the privilege of attending the Lambeth Conference of 1998. We were invited to be observers and volunteers.

<sup>169</sup> To ensure that everyone invited is covered, the spouses led by the partner of the Archbishop of Canterbury are provided with a full empowerment programme and activities alongside the conference.

<sup>170</sup> In preparation for the Lambeth Conference of 2008 the then Archbishop of Canterbury Rowan Williams requested the Anglican Communion to reflect prayerfully on the theme: ‘I am ...’ *Journeying with the Gospel of John through Lambeth*. During the conference they were invited to reflect using Bible Study material themed: *Signs on the Way: Bible Studies for the Anglican Communion in the Year of the Lambeth Conference*.

poverty, labour utilisation, economic theories (i.e. capitalism, communism, neoliberalism), the plight of refugees and migration, social issues (such as human sexuality, gender, multiculturalism), ethical issues (such as euthanasia, abortion and genetic modification) and issues of population control (e.g. contraceptives versus natural birth control methods).

Recently, commissions were set up to explore exactly what powers key structures of the Anglican Communion, such as the Lambeth Conference, Anglican Consultative Council, the Archbishop of Canterbury and Primates Council have, both in relation to the rest of the Communion as well as in relation to local congregations. In short, it was said, that the Lambeth Conferences are not final arbiters, nor are they the “highest decision-making body”. Nevertheless, they have become one of the highest consultative organs within the Anglican Communion and a theological think tank for the Church through which the global polity of Anglicans could rely on for spiritual, ethical and theological guidance. Lambeth Conferences have, therefore, served as a place where the mind of the church is sought, explored, and expounded.<sup>171</sup> It must, however, be stated that the authority of the Lambeth Conference remains the subject of on-going, heated debate.<sup>172</sup> In fact, since the first inception of these conferences there have been questions on its authority.

It should also be mentioned here that although there is a huge challenge with regard to the legitimacy and reach of Lambeth Conferences powers and authority, nevertheless, it has on many occasions established inter-Anglican commissions to deal with intractable theological questions, look at doctrines and intervene where there is a need for reconciliation ministry or advocacy. The Lambeth Conferences also had direct influence on the formation of many networks, forums, inter-provincial and diocesan partnerships, various consultative congresses, conferences, and councils, including *inter alia* the formation of the Anglican Consultative Council (ACC), Eames Commission, and Anglican Communion Environmental Network (ACEN) et cetera. Some of these networks and forums are mandated with advocating responsibilities for radical change in relationships, *inter alia* between

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<sup>171</sup> See, *The Windsor Report*, Chapter 6, Section II.6.7 as well as The Lambeth Conference of 1897, Resolution 2 (LCC, 2005:4).

<sup>172</sup> See the following documents on this topic: The Lambeth Commission (2004), *The Windsor Report*. The so-called “Eames Monitoring Report” is a monitoring tool emanating from the Windsor Report of 2004. Its main focus is to establish whether Anglican provinces adhere to authority boundaries. See also a submission to the Lambeth Commission on the Communion by Peter Toon titled, “Fostering by African Bishops.”

people of different skin colours, sexual orientation, and also between humanity and nature.

Important for this study is that this means that the Conference agenda from time to time also touches on issues of war, conflict, militarism and the proliferation of weapons of mass destructions (WMD). Equally important is that doctrinal questions are also discussed, such as views on the person and works of Christ, the Holy Spirit and eschatology and, of course, God and God's creation.

As was explained earlier, one cannot discuss a possible Anglican ecotheological response to military activity and its consequences for the environment without first establishing what are Anglican views on war and violence as such. This is what the next section (4.4) will be looking at. It is followed by Conference discussions on creation, ecology, and environment (4.5). These themes will be important in identifying direct and indirect implications on the way Anglicans do (or should do) theology when considering the impact of military on the environment, in particular the impact of war.

#### **4.5. Lambeth Conferences' views on war/violence**

In short, theologically, the basis or foundation for the impact of military activities on the environment is due to human beings' failure to recognise that God has set certain standards that must be adhered to. In the wake of the Second World War, the Lambeth Conference of 1948, and Resolution 1 (2005:5) states:

The Conference, believing that man's [sic] disorders and conflicts are primarily due to ignorance or rejection of the true understanding of his nature and destiny as revealed by God in Jesus Christ, affirms that man has a spiritual as well as a material nature, and he can attain full stature only as he recognises and yields to the love of God as revealed in Jesus Christ and to the influence of his Holy Spirit.

However true the above statement by the Conference may be, the issue is often more complex than that and one may rightfully ask the following related questions:

#### 4.5.1. *War: Does it have some “moral gains?”*

The Lambeth Conference of 1908, Resolution 52 (2005:12) declared that, “The Conference, while frankly acknowledging the moral gains sometimes won by war, [the Conference] rejoices in the growth of higher ethical perceptions which is evidenced by the increasing willingness to settle difficulties among nations by peaceful methods.” Two issues are critical in this paragraph if one is to make any headway with regard to this discussion in this study: first, an acknowledgement of “the moral gains sometimes won by war” and, second, the fact that the Conference admitted that it “rejoices in growth of higher ethical perception which is evidenced by the increasing willingness to settle difficulties among nations by peaceful methods.”

It is clear that the thinking behind these two sentences suggests caution on the part of the Conference. To the prelates, war is not the first and prudent action to resolve international disputes. Yet, the suggestion that there could be some “moral gains sometimes won by war” speaks of a Church that sees some advantage in going to war, probably to eliminate some “axis of evil” or “immanent threat” capable of doing more harm than war itself. One cannot but wonder whether this statement is a premonition of the First World War, only a few years into the future, or was there perhaps some justification of colonial or imperial conquests to the back of it?

Inversely, the call to war as either as (one assumes) “deterrence” or “prevention” is followed by a conscious admission that, in the end, wars will have to be replaced by a “willingness to settle difficulties among nations by peaceful methods” and the promotion “among all races the spirit of brotherly co-operation for the good of all mankind.” The Church was prepared to consider war as a moral action with justifiable consequences, but not as the only means or alternative. One may safely assume that, even though it is not expressly stated, the prelates were influenced by the so-called Just War Theory (JWT) or pacifism as these theories were already prevalent within theological circles at the time.

In many ways the statement by the Conference of 1908 reveals the contextual dynamics that influenced much of the thinking and the decision-making process of the time. One influence on the Anglican Church for the statement was probably simply because it was, after all, consciously or unconsciously an arm of imperialism and colonialism of the time. As such, the Anglican Church in British colonies was



expected if not compelled to maintain colonial loyalties by mimicking the Mother Church (Church of England) in terms of support for the Realm's military activities.

#### 4.5.2. War: "*Incompatible with Christ.*"

Informed by the devastation, carnage and horror that accompanied World War I, the Lambeth Conference of 1930 seems to have made a complete about turn. In its Resolution 25 (2005:29), "[t]he Conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." This signals a radical departure from the 1910 position and two critical points need to be highlighted here.

First, the Conference rejects war as a means to settling international disputes; henceforth, this became a standard response and strategic trajectory with regard to issues related to war. More importantly, the prelates expressly acknowledged the place and role of Christ as the standard and measure of all interactions surrounding international disputes. By using the words "incompatible", the Conference in a sense drew an invisible visible line through war as something the Anglican Communion considers to be theologically acceptable with regard to the settling of disputes. For the first time Anglican prelates employs a biblical wisdom to challenge what has been accepted as either an unfortunate effect of the human condition or something endorsed or demanded by imperial and colonial systems of the time as the only effective vehicle to advance civilisation. This is the first known statement that rejects war as "incompatible" with the essence of our faith and actions.

Second, Resolution 25 and Resolution 26 of 1930 should be read together. According to the latter,

The Conference believes that peace will never be achieved till international relations are controlled by *religious and ethical standards*, and that the moral judgement of humanity needs to be enlisted on the side of peace (2005:29) (my italics - LMM).

Resolution 26 further welcomes and supports the "agreement made by the leading statesmen of the world" to denounce and "condemn recourse to war for the solution

of international controversies, and renounce it as an instrument of national policy in their relations with one another.”<sup>173</sup>

#### 4.5.3. *War: The lesser of two evils.*

Following the WWI and WWII and with the obliteration of Nagasaki and Hiroshima still freshly in the mind of survivors, the Lambeth Conference of 1948, passed Resolution 9 in which they, first of all, reaffirmed the statement of the 1930 Conference. When Resolutions 9 and 10 of the 1948 Conference are read together, it sheds some further light on the logic behind the prelates’ view of the existence of the military and its limited abilities to bring lasting peace and reconciliation. Resolution 10, namely insists on the reduction, control and, if possible, the total elimination of armaments. Yet, it also admits that there is a need to have some weapons for the purposes of police protection or if forced and without any choice, for the purposes of going to war. However the Conference recognised that such action (going to war against evil) is, as it were, the “lesser of the two evils.”<sup>174</sup>

True to the theological debates of the time, the verdict about war was not necessarily unanimous. There were pockets of hard-line pacifists who deplored war. At the same time, realists saw war as, in some instances, necessary. At the same time, there were those who surmised that war is part of our fallen nature and sinfulness. Even a hardened realist like Reinhold Niebuhr (2006:313) recognised the efficacy of this position somewhat,

It is a terrible thing to take human life. The conflict between man and man [sic] and nation and nation is tragic. If there are men who declare that, no matter what the consequences, they cannot bring themselves to participate in this slaughter, the Church ought to be able to say to the general community: We quite understand this scruple and we respect it. It proceeds from the conviction that the true end of man is brotherhood, and that love is the law of life.

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<sup>173</sup> Ibid. Compare with Lambeth Conference of 1930, (2005:10).

<sup>174</sup> Little less than a decade ago, the Church had to choose between supporting diplomatic opposition only to a violent, murderous Nazi regime in Germany and in an occupied Europe and the use of force or war in order to end the indescribable loss of life and wanton destruction that German forces and their allies caused in Europe and Asia. Cf. the Lambeth Conference of 1948 (2005:12).

From the above position, it is clear that, generally, the church accepted (albeit reluctantly) that military action is somehow critical in some instances. Perhaps the questions one needs to answer going forwards are: As Christians, do we have to arm or not to arm, to fight or not to fight, what should be our position? This is a tension that not only the church but also all well-meaning pacifists have to live with.<sup>175</sup> If we do arm ourselves, what type of weapons do we need? Should it be only with those weapons that are proportionate to our perceived or real enemies or should we pass that threshold? What about nuclear weapons, should every country be free to develop such weapons as means of prevention against possible attack by others? This springs another long seeded controversy and dilemma into the equation.

Former Archbishop of Canterbury, Rowan Williams (2003), seems malleable to this position, whilst critiquing George Weigel's work titled *Moral clarity in a time of war*, Williams insists that,

This begins to suggest that the active reconstruction of justice in a society is not an optional extra to military engagement, but it also reinforces the point about which I agree most earnestly with Weigel, that war as a moral option is a tool for the promotion of specific social goods ... In the language of scholastic ethics, we must judge the fitness of means to ends. Or, more plainly, military options have to be weight against other ways of securing or restoring justice.<sup>176</sup>

Both the sentiment expressed by Resolutions 9 and 10 of the 1948 Lambeth Conference, as well as Niebuhr and Williams represent a departure from both warmongering and extreme pacifism to accepting that due to fallibilities, tragedies such as war are possible.<sup>177</sup> They accept the moral imperatives that coerce individuals, communities and states to commit to the activity or war. Yet, they also

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<sup>175</sup> This is a palpable ethical question that Dietrich Bonhoeffer, too, struggles to untangle in his masterpiece, *Ethics* (1955).

<sup>176</sup> George Weigel sees the just war tradition as a theory that supports the position of a legitimate elected or recognised state. In a way it is part of its policy make-up that justifies its position and standing when executing war. So, in a way, it is not just merely a moral criterion for military action, but part of statecraft. See Weigel 2006:391-99).

<sup>177</sup> Admittedly, it is a simplification to limit the discourse to these camps or aligned views. The concern here is, however, not so much how clinical their positions were, but rather what they project/ed and stood/stand for. There is indeed a vast area of research that spans more than fifty or so decades and thus this study can by means cover all the nuanced issues, views and voices involved.

acknowledge that the consequences as not ideal and regrettable, even though the moral reasoning or bedrock behind them are understandable.

#### 4.5.4. *War: Implications of the Nuclear Age*

Returning to one of the questions raised in passing in the previous section and linking also with what had been said in Section 3.3.4. in Chapter 3 (From the Cold War to the Post-Cold War era) above, it is necessary also to speak about the types of arms we develop and use during warfare, especially to the danger of nuclear armaments and, being aware that these weapons are now part of life, how they pose a threat to the global (and particularly, environmental) stability. The Lambeth Conference of 1948, in its Resolution 11, called for effective “international inspection and control of nuclear energy so as to prevent its use as a weapon of war.”

In Section 3.3.4 was referred to Winston Churchill’s view of nuclear weapons that they are “redemption of horror by horror” as well as Archbishop Ramsey’s rejection of this view, saying that, “I suspect that it has a theological basis, though I find it hard to formulate to myself what that theological basis is”, arguing that “the thesis ‘better dead than red’ denies the power of Christian to endure and to transform, and denies the power of a faithful creator.” Ramsey remained critical of the “better red than dead” view. At one point, when two of his fellow bishops were preaching in favour of it, he publicly castigated them.<sup>178</sup> Similarly, the Lambeth Conference of 1968, Resolution 8 (c) and (ii) (2005:5-6) stated that it is the concern of the Church “to oppose persistently the claim that war or the use of weapons, however ruthless or indiscriminate, can be justified by results.”

Resolution 8 of the 1968 Lambeth Conference is helpful in number of ways: (a) it reaffirms the traditional Anglican position taken by earlier conferences and thus demonstrated the perpetual concern of the Church with regard to war; (b) once again the Church rejected the notion that the true impact of war and the use of weapons can be measured only by its results. In the Conference’s view this is fallacious in that the impact of war and weapons are hardly measurable and, besides, morally the two cannot be altogether justified without question; (c) in the Conference’s view, it was

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<sup>178</sup> Archbishop Ramsey was a typical Christian leader of his time. He agonised on the question of nuclear proliferation and a possible nuclear Armageddon. Yet, when he served as Archbishop of York earlier, he totally rejected pacifism. Even though he expressed his views so sharply on nuclear deterrence theory as a basis for policy and he was also anti-unilateral action; nevertheless, Kenneth Leech (1995:112-113) comments that Ramsey seems to have supported the British government’s nuclear tests.

time for the Church to find an adequate mechanism or “machinery” to address the question of justice and peace. What is not clear is what kind of machineries it had in mind. Was there a possibility of discussing peace theology even then? Can one simply assume that they understood Christ as central to their challenges?

The Lambeth Conference of 1978 bluntly condemns the use of advanced technology in war as “example of corporate sin and the prostitution of God's gifts” (2005:6).<sup>179</sup> The intimation that the world “prostitute” God’s given provision of technological intelligence to advance other kingdoms or powers’ agendas expresses an unveiled vigilance against immoral consequences advanced through technological development, but also reemphasised the fact that war was viewed as simply, “sinful.” This was the first expressed view in which a possible deviation as demonstrated through the creation of extremely inhumane weapons is publicly articulated. It is, thus, natural that such stands were followed by calls to disarm, to destroy all WMDs and accelerated peace efforts.

#### 4.5.5. *War: Christ as the standard*

As part of advance commentary on this position, the Church expressed its indignation at the Lambeth Conference of 1978 (Resolution 5, paragraph 2) on how war and violence manifest itself within societies. While maintaining the traditional view of 1930, this Conference stated that “[w]e recognise that violence has many faces.” They then put together a list of examples of how war manifests itself, namely by 1) the exploitation of the poor for the sake of the privileged and trampling on people’s human rights; 2) the over pricing of goods or, as it was also put, by exacting a high price in human misery from some sections of the population; 3) by the use of armed force by governments employed or held in threat against other nations or even against their own citizens; 4) by the military action taken by victims of oppression, who despair in achieving social justice by any other means; 5) by

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<sup>179</sup> The suggestion that the use of technology in developing fierce weapons is a deviation from God given talents is expressed here for the first time. Not even the Lambeth Conference of 1948 that followed shortly after the end of WWII evoked such an emotional statement. The context here was that military industries were beginning to grow in power and political influence and many governments turned to armament as one of the most important elements of industrialisation.

mindless violence due to organised crime, terrorism, and resorting to violence as a form of entertainment in films and on television.<sup>180</sup>

As part of a response to the situation it described above, the Lambeth Conference of 1978 stated that the church should live out the kind of life “Christ set out for us.” They asserted that,

Jesus, through his death and resurrection, has already won the victory over all evil. He made evident that self-giving love, obedience to the way of the cross, is the way to reconciliation in all relationships and conflicts. Therefore, the use of violence is ultimately contradictory to the Gospel. Yet, we acknowledge that Christians in the past have differed in their understanding of limits to the rightful use of force in human affairs, and that questions of national relationships and social justice are often complex ones. (Resolution 5 paragraph 3, 2005:5)

Firstly, the solution proposed above was a clear departure from their contemporary, conventional discourse on resolving conflict situations. The thinking at that time was still premised on the enduring perspective that humanity has an instinctual or encoded reaction to threats or the scarcity of resources that, from time to time, relied on brute force and violence as constructive methods or models for resolving intractable issues. The conviction of their contemporaries that the primitive and the modern world was and is right to endorse violence as a “last resort” in matters that threatens life, national interests and international concord was, according to the bishops, highly objectionable. Their position, the bishops felt, rejected all naturalising

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<sup>180</sup>The bishops’ version of how violence manifests is limited, yet the central tenets are clearly visible, namely, via political control and territorial control. According to the Conference, the following characteristics are manifested. First, before any physical contact occurs, there is already a violation of human dignity by labelling of others. Labelling is commonly followed by the extinction or expulsion of the “other”. In modern world, this is represented by massacre of civilian lives through ethnic cleansing and/or the rendering of areas uninhabitable. Huge numbers of people, animals and the natural environment are all denuded of dignity, life, cohesion, coexistence and peace, all for the sake of some ideology and some unattainable utopian vision. Second, violence manifests in contact among humans, between humans and the natural environment (i.e., animals) when weapons are used against civilians, when land is destroyed through the plantation of anti-personnel mines and when rocket shells are trained against homes, hospitals and other civilian structures or natural habitats. Finally, violence manifests psychologically through the enforcement of economic embargos causing famine, sieges and the forced migration of people or animals. Psychological warfare also includes, among others, instilling and searing unbearable memories such as the desecration of people’s homes, the rape of women and children as weapons of war, abductions, the desecration of holy sites, the erosion of meaning of social spaces, the removal of physical landmarks that define the social environment, such as the destruction of religious buildings and historic monuments. In light of these few examples, it is understandable that the bishops passionately called for the rejection of violence as the only resort, or even the ultimate resort, in settling international or internal conflicts (cf. Lambeth Conference of 1978, 2005:6).

and depoliticising of war/conflict as an adaptive social construct that calibrates interventions, responses and reactions.

Second, the hypothesis supported by the bishops, in turn, suggests a fresh model, metaphor, or method within the discourse by evidently appealing to Christ as the paragon of virtue. In their view, the Christ's metanarrative of the cross and the resurrection are adequate responses to ensuing "violence" that manifested in so many shades. At the core of their appeal are two concepts, namely the *death* as well as the *resurrection* of Christ. They emphasised that Christ's "death and resurrection has already won victory over all evil" and, by so doing, demonstrated through these acts of humility and "obedience how to achieve reconciliation in all relationships and conflicts" (Lambeth Conference 1978, 2005:6, par. 3), an alternative, new model of responding to conflict.

In the Conference's view, when humanity accept Christ's death and resurrection as an acts of love and reconciliation, as well as a perfect or ultimate example of how to reach out to others, humanity has no choice but to act out this love and in those acts to reconcile with each other and be agents of reconciliation. Christ's example invites Christians everywhere to a life of "self-giving" love, meaning sacrificing oneself for others to have peace, serenity and to live together in harmony (cf. John 15:12-13 & 1 John 4:7ff).<sup>181</sup> As such, Christ also invites humanity to live as people of the resurrection, meaning, as people of hope. In Moltmann's language, as people of eschaton (cf. Moltmann, 2002).

The above is, in other words, a model steeped in Christ's cross and resurrection as the epitome of divine intervention and responses to overcome evil. The bishops were convinced that it was logical to accept the view that says Christ's death and resurrection is a catalyst in bringing together the divided, irreconcilable and unlovable as one advances the principles of the kingdom of God. In their view, Christ's demonstration of self-giving by obedience to the way of the cross fundamentally prescribes for Christians an ingenious typology capable of

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<sup>181</sup> As Jürgen Moltmann argues, one cannot say "God is love" unless such love is experienced and experimented within its object which is, the world. Similar views are echoed in the works of Dietrich Bonhoeffer in which he strongly argues that, when the church becomes an expression of alienation, it simply decapitates itself from and ceases to be a church or community of faith and, thus, the presence of Christ on earth. Cf. Pui-Lan, Compier, Pui-lan and Rieger, 2007:395.



transforming contemporary social constructs and paradigms by introducing a fresh way of addressing all evil.<sup>182</sup>

In his suffering on the cross, Christ shares in the suffering of all creation. He experienced what creation goes through all the time, death and renewal, loss and hope. In other words, Christ is reaching out to a creation “groaning” in the midst of pollution, defoliation, erosion, et cetera. And, Christ encounters and embraces creation in its suffering. But, Christ’s resurrection also suggests renewal and reawakening, also of a groaning and battered creation (Romans 8:22-26). The promise of new life and new hope – a hope with *shalom* which Christ promises to his disciples upon returning to them (John 20:19-23) is also hope for and a promise of renewal for creation. So peaceful sharing of the space and time with the rest of creation now and in the future is possible. In short, thus, at the 1978 Conference, the bishops used the model and metaphor of the death and resurrection of Christ as a way to demonstrate an alternative to war even if, at first glance, their statements may seem unconventional, even odd. However, in a sense, with these models and metaphors the bishops also use a common, known example of an everyday concept such as death to transmit both a pragmatic or literal nuance, but also a divine one in their use of the One medium, Christ.

Yet, there are tensions present to the background of the statements issued by this Conference that are prevalent also in all the other Conferences. One is continuing civil conflicts that dominate discussions at almost all Lambeth Conferences. Armaments fuel such conflicts as shown, as does the rise of militarism and competition among states and nations for scarce resources. In the Church tensions regarding doctrine, tradition and culture remain painfully divisive. And then there are also ideological conflicts, religious conflicts and, lately, environmental conflicts. In the midst of such tensions, the metaphor or model of Christ, of God experiencing in Christ the humiliating death on the cross as a “suffering God” not a “conquering” or

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<sup>182</sup> The conference puts it as follow: “We acknowledge that Christians in the past have differed in their understanding of limits to the rightful use of force in human affairs, and that questions of national relationships and social justice are often complex ones. But, in the face of the mounting incidence of violence today and its acceptance as a normal element in human affairs, we condemn the subjection, intimidation, and manipulation of people by the use of violence and the threat of violence and call Christian people everywhere to re-examine as a matter of urgency their own attitude towards, and the complicity with, violence in its many forms; to take with the utmost seriousness the questions which the teaching of Jesus places against violence in human relationships and the use of armed force by those who would follow him, and the example of redemptive love which the cross holds before all people; to engage themselves in non-violent action for justice and peace and to support others so engaged, recognising that such action will be controversial and may be personally very costly” (2005:6).

“dominating God” offers a profound way toward changing our attitudes both at conscious and subconscious levels to our world.

#### 4.5.6. *War: The advancement of interests*

A completely fresh way of thinking about war appeared at the Lambeth Conference of 1988. Resolution 27 of that Conference was the only resolution that directly referred to the war and violence, and in a unique way it added the issue of justice as part of the discourse. Resolution 27(1) states that,

This Conference: (a) reaffirms the statement of the 1930 Lambeth Conference that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ; (b) affirms also that there is no true peace without justice, and reformation and transformation of unjust systems is an essential element of our biblical hope.<sup>183</sup>

In Resolution 27(2), the conference maintains a sense of balance between excessive pacifism and pragmatism. The first part of the paragraph they still call for peaceful protest or conscientious objection. They said,

Therefore, (a) supports those who choose the way of non-violence as being the way of our Lord, including direct non-violent action, civil disobedience and conscientious objection, and pays tribute to those who in recent years have kept before the world the growing threat of militarism” (Lambeth Conference 1988, 2005:17).

The second part of the paragraph seems to depart from the norm by suggesting that the conference “(b) understands those who, after exhausting all other ways, choose the way of armed struggle as the only way to justice, whilst drawing attention to the dangers and injustices possible in such action itself” (ibid.): What this “understanding” entail, supposedly is matter of conjecture but it is an interesting

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<sup>183</sup> Although “justice” is not further nuanced as being, for example, retributinal or restitutorial, the reference to “true peace” suggests a situation where people of goodwill encourages each other to accept that wrong was done, own up to mistakes/evil, confess the evil/mistakes, show remorse and ask for remission or forgiveness and be forgiven with assurances that such acts will not happen again. On the part of the victim, the assurance will be that they will not seek revenge and that they will proffer a hand of peace. Thus, in expressing that true peace goes along with justice it is suggested that parties are looking for a lasting solution with an aim to create lasting concord based on respect, dignity, integrity, peace and love, which are all key tenets of Christian faith and the creation of *shalom* in societies.

insertion. The key phrase “understand” it could imply that they are aware, they acknowledge, and they accept that in certain situations conflict or war is unavoidable. It does not mean that they support any party for whatever reason, but simply understand those whose options have been narrowed to this single fact, resort to violence or war.

In other words, there are situations that compel even the Church to accept that war, or violence is inevitable. The Church cannot remain indifferent, neutral or opposed to the idea of violence even in the face of brutality or cruelty. At the same time, there is this sense that the Conference was not committing the Church to actively supporting the war or violent efforts, and yet, neither does it desist nor discourage members from material support to such activities. Thus, the Conference ensured that it should be to individual or group conscience to support such activities in whatever fashion they deem fit.

The third and final part of Resolution 27 paragraph 2 proposes one last practical intervention. It sets out what could be considered an example of how to see off violence or war. The Resolution recommends that “dioceses must form alliances or solidarity with secular or religious organisations to work for justice and reconciliation, and to make common cause with them, to ensure that the voice of the oppressed is heard and a response is made so that further violence is averted” (Lambeth Conference 1988, 2005:17). In calling for human solidarity through collaboration with diocesan structures, the prelates are insisting that the role and place of the Church is central to the resolution of these complex situations.<sup>184</sup>

The last resolution that needs to be looked at is Resolution 1.4 of the Lambeth Conference of 1998. In it, bishops bluntly identify and associate war with religious, economic, cultural and political issues. This is a departure from the traditional view, which always saw war stemming from only political and territorial/economic control. To acknowledge that religion and culture are also some of the main causes of

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<sup>184</sup> The position of the Conference becomes perplexing when the above resolution is read in conjunction with Resolution 39.3(c) and 39.3(d). Resolution 36.3(c) asserts that Christians should “give direct aid to anti-apartheid organisations within South Africa particularly with a view to assisting the unemployed and persecuted”. Whereas (d) says we must “give effective practical support to the Frontline States in order to ensure their economic survival and welfare, as well as their military protection from the threat of South African aggression”. First, once again, semantics poses a challenge. For instance, what kind of “direct aid” is referred to? Second, what does “effective practical support” entail? Could this be monetary support or aid that will implicitly support military wings of liberation movements? Is there not some ambivalence here? The Church seems to rigorously be in pursuance of war efforts rather than peace... (Lambeth Conference 1988, 2005:22).

conflict supports the notion that the world has moved away from Carl von Clausewitz's (limited) concept of issues that motivate war.

According to Resolution 1(4):

This Conference: (a) abhors the evil of war; (b) repudiates and condemns the use of violence for settling religious, economic, cultural or political disputes;<sup>185</sup> (c) encourages the use of peacekeeping forces to prevent or forestall the escalation of conflicts, and to assist in their resolution; (d) repudiates and condemns the use of terrorism; (e) decries the production and proliferation of arms; (f) commits its members to prayer, mediation, and any active, non-violent means we can employ to end current conflicts and wars and to prevent others; and (g) urges the nations represented by our Churches and all those on whom we have any influence whatsoever to join us in this endeavour.

This above statement suggests that the Church is ready to address issues of war beyond the traditional view. However, the list may be extended or be made more nuanced to include among others, environmental issues (including climate issues) and under political, economic or cultural issues those of globalisation, racism, tribalism, xenophobia and gender issues.

Having said that, it is also important to note that, it still seems that no homogenous view exists in the Church on war/violence. As in its earlier statements on war and conflict, the Church's attitude is again spread between or straddles those who have an affinity with Just War ideals, or those who tacitly support limited action and those who are outright pacifists or who strongly feel there will never be a justification for any kind of violence. And, again, not champion a particular agenda, feeling they are just not in a space to accept any of the extremes and yet they are not settled within the centre either.

The age-old questions that bothered St. Augustine and Thomas Aquinas seemed still to haunt this Conference almost at the end of the previous millennium. One just has

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<sup>185</sup> South African Anglican theologian Denise Ackermann help one understand this concern of the Church with violence in a more poignant manner. In a contribution titled "From violence to healing: The Struggle for our common humanity", Ackermann states that "[v]iolence is a theological problem for it calls into question the very nature of humanity and it raises doubts about the God's presence in, and care for, his world. It has ethical, doctrinal, and pastoral dimensions. The victim of violence cry out for healing, perpetrators of violence also need healing from the narcotic violence" (2001:103).

to read the conflicting sentiments in 1(a) “abhors the evil of war”, 1(b), “repudiates and condemn the use of violence”, 1(d) “repudiates and condemns the use of terrorism” and 1(e) “decries the production and proliferation of arms”. These are standard traditional positions, all except 1(c), in which there is a sense in which this traditional position is somehow compromised, for it states that the conference “encourages the use of peacekeeping forces to prevent or forestall the escalation of conflicts and to assist in their resolution.”

To some this last statement supports the others listed in the paragraph above in that it proposes forestalling the escalation of violence as well as assisting with the resolution of such. However, what it is not saying and which happens in practice, is that there often is violence involved in peacekeeping operations as well! Then the question becomes “How is peacekeeping done, except through legally-sanctioned means, which *inter alia* includes the use of violence? For instance, paragraph 1(c) may be understood as invoking the use of Chapter VI of the UN Charter on Peace Support Operations (PSO) that advocates for peaceful intervention or diplomacy through the use of “minimal force”. By minimal force it assumingly refers to very little preventative violence and this works well in environments where all parties understand what these rules entail. However, quite often the practicalities on the ground demand that mitigation efforts must be escalated to Chapter VII of the Charter that involves the use of intense force and violence!

The reason why paragraph 1(c) has to be read in context is simply because minimal force is still violence and where there is violence human, animal and environmental life usually suffers collateral damage. Therefore, the neo-pacifist stance that the Church seeks to advocate is obviously unfeasible. The UN forces contingent’s experience with the M23 Rebels in Goma, DRC Congo, where Chapter VI was hastily escalated to Chapter VII to prevent humanitarian disasters and possible environmental crisis of mammoth proportions is a case in point.

The idea that military action is acceptable only when it enforces peace through violence means is absurd. Yet, an even worse will be to demand of the Church to abandon the mantra of the 1930 Resolution (see 4.4 above: “war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.”). To abandon this creates unrealistic expectations in terms of the

ideal world the Church advocates. Yet, to this very day conflicts, violent situations and even outright wars are still raging, thus it seems resolutions like this are at one level unrealistic and at another, naive. Thus, it seems one is faced with a paradox: not accepting any justification of war or violence, yet at the same time, finding oneself facing a quagmire of unparalleled proportions by expecting the world to stand aside while prime evil usurp power and territory through violent ways. Some people had to violently oppose Hitler. In such instances physical violence truly seemed the only avenue left, thus in way justifying why in this instance violence will be the only way to resolve such complexities. On the other hand, the fact that Christ was violently killed marked the beginning of the church with violence. Paradoxically in the narrative of Christ's death violence was to the benefit of His faithful followers, "even death on the cross" (Philippians 2:5-11). As such, the same death was a bridge to life, meaning, with the violent death of Christ came salvation, justice, peace, restoration, love, resurrection and eschaton.

#### **4.6. Views on Creation, Stewardship and the Environment**

##### *4.6.1. The Relationship between the Three*

As early as in the 1960's, the Church in general acknowledged the importance of the concept of the stewardship of all creation. By the time of the Lambeth Conference of 1968, the Church was already aware and grappled with issues pertaining to what became known as eco-care. The Conference's Resolution 6 states:

The Conference urges all Christians, in obedience to the doctrine of creation, to take all possible action to ensure man's [sic] responsible stewardship over nature; in particular in his [sic] relationship with animals, and with regard to the conservation of the soil, and the prevention of the pollution of air, soil, and ocean (Lambeth Conference 1968, 2005:5).

Thus, in this resolution, the link between the doctrine of creation and ecological concerns was established. Future discourses were therefore bound to observe this unique link and respond to any violation or "disobedience" of such accordingly. When read together with Resolution 7 of the same Conference that focuses on the protection of marine life and coral reefs, Resolution 6 further demonstrate humans' unfettered disruption and entrenches human consumption as an unfortunate reality

that disrupts conservation. Words such as “with the aim of safeguarding the interest of mankind” were, however also used. Furthermore, and ironically so, countries were expected to desist from exploiting coral reefs, but at the same time appeals were made for human exploitation of the same by calling for the ocean floor to be “conserved exclusively for peaceful purposes in perpetuity.”

The Lambeth Conference 1988, Resolution 40, broadens the scope of ecocare. In 40(1), the conference “identifies four areas in which the misuse of people or resources poses a threat to the life system of the planet, namely (a) unjust distribution of the world’s wealth, (b) social injustice within nations, (c) the rise of militarism and, (d) irreversible damage to the environment.” Provinces and dioceses were called on to reflect deeply on what is “happening to the environment”, and to encourage Anglicans to “see stewardship of God’s earth for the care of our neighbours as a necessary part of Christian discipleship and a Christian contribution to citizenship.” In this resolution, without making any overt inferences, the Conference speaks of “injustices”, “militarism” and “environment” simultaneously. As if the first two are linked to the latter (i.e. environment), it calls for deep reflection on what is happening to the latter.

If Resolution 40(1) is not clear, paragraph 2(a) directly links Christian discipleship with “stewardship of God’s earth.” It emphasises stewardship must not be regarded in isolated spiritual terms, but as part caring for neighbourhood (the definition of neighbour includes grasshoppers, elephants, atmosphere, waterways, et cetera). This kind of thinking is “a necessary part of Christian discipleship and a Christian contribution to good citizenship.” This conference also insisted, *inter alia*, that Anglicans should, through public and private activism, engage all stakeholders such as governments, transitional corporations, management and labour so that they be aware of the negative impact of their decisions and actions on people, land, the atmosphere and marine spaces.

In this resolution the language focuses on “stewardship” as proper interpretation of Genesis 2:15 that talks about “working” in the garden and “keeping”, instead of the overly-emphasised Genesis 1: 28 that talks about “subdue” and “dominion”. It was a deliberate move from (what clearly appeared, at least according to Lynn White’s influential accusation against the Western Christian Tradition) behaviour in which



anything less non-human was subjected to domination and exploitation as the latter verses seemed to impress on the Western church.

Hence, in paragraph 3(d), the conference “[e]ncourages people everywhere to make changes, personal and corporate, in their attitudes and life-style, recognizing that wholeness of living requires a right relationship with God, one’s neighbour, and creation.” It concludes with a very short, precise and profound statement that “[e]verything connects” (Lambeth Conference 1988, 2005:22-23). The myth of some pyramid of ascendancy wherein God is at the top, followed by humanity and then the rest of creation at the bottom was being slowly, but deliberately, eroded. Although it was not necessarily mentioned that this resolution served to replace the prevailing *dominion motif* with a *motif of care and stewardship*, nevertheless it is not farfetched to surmise that it was implied. From here onwards the dominating phrases became “care” and “stewardship”. In general, conferences before the 1988 understood that creation was made for human use they see fit (a prevailing understanding of the time?), albeit with an understanding that creation needs to be looked after as well. The 1988 Conference first and foremost understood ecocare to be the responsibility of Anglicans. It was up to individual believers “everywhere” to correct the legacy of the Enlightenment and industrialism with its dualistic emphasis of matter and spirit, divine and mundane, humanity and “others” or “otherness”. As such, this Conference also against and/or censured any idea that promotes and encourages unbridled consumerism that includes exploitation and destructive tendencies against nature. A most positive and encouraging position adopted by this Conference is that they viewed ecocare as critical or chief requisite as “part of Christian discipleship” and a “Christian contribution to good citizenship” (ibid.). Thus, the 1988 Conference shows and reveals a growing, deep awareness of and sensitivity to the way humanity relate to nature.

In light of the above, it is easy to see why, from Lambeth Conference of 1988 onward, the tone and attitude of the Conferences became sagacious even if they did not attempt to explicate or define concepts such as “neighbour” or “partnership with nature”, nor to have pursued to develop specific theological nuances or position out of these concepts (as could be seen, for example, at The Lambeth Conference of 1998). Nevertheless, the Lambeth Conference of 1998 did seem to have understood that every bit of creation is valuable, is integral, is interrelated and it is fundamental

to the life as whole. For creation to survive, for it to endure and develop as a whole there is need to perfect what concepts such as partnership and neighbour means and to achieve in ecological-theological terms. In other words, it seems that, by the time the bishops gathered for the Lambeth 1998, there was a growing consensus and realisation that creation is integrated and that, over and above speaking about ecological “care” and “stewardship”, the Church should also agitate for *interrelations*, *interdependence*, *interpenetration* and *intercommunion* between God, humanity and creation.

#### Section 1 Resolution 1.8 paragraph (a) of The Lambeth Conference of 1998

...reaffirms the Biblical vision of Creation according to which Creation is a web of inter-dependent relationships bound together in the Covenant which God, the Holy Trinity has established with the whole earth and every living being.

However, note the language used here, the bishops does not speak of a “doctrine of creation”, but rather of a “Biblical vision of Creation”. By using words such as “vision” instead of “doctrine”, one may ask whether they are falling into a postmodern trap that is diametrically opposed to structure or traditional doctrinal position on God and creation.

Be that as it may, what paragraph (a) does seem to suggest is that there is a “biblical vision of creation” that can indeed be understood (or experienced) through interaction and interrelations and mutual support between all living things as they seek to express and emulate the interaction and interrelations expressed in the persons of the Trinity. In other words, all life (in creation) finds its truest meaning and purpose in “the God who *constitutes* the unique and perfect fellowship of the Father, Son, and the Holy Spirit.”<sup>186</sup> This is deliberate move by the prelates to present creation not in dualistic terms, but as, in the often-heard phrase nowadays, “web of interdependent relationships” wherein God closely relates with God’s creation in unending mutual interaction (cf. Psalm 50:10-11). In other words, creation acts as agent and medium of God’s daily interaction with humanity. Creation reveals in part who God is and any destruction, also through military activities (especially war!)

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<sup>186</sup> A view, similar to the one expressed by Moltmann in his *God in Creation: A New Theology of Creation and the Spirit of God* (1993:1).

destroys not just the physical and spiritual fabric of creation, it in essence tarnishes the image of God.

In paragraph (a) subparagraph (i), the bishops further state that, “the divine Spirit is *sacramentally* present in Creation, which is therefore treated with reverence, respect, and gratitude” (my italics – LMM).<sup>187</sup> By declaring that the “spirit is sacramentally present in Creation” the bishops stretches the material, corporeal, the matter (i.e. the stuff of flesh and dirt) to divine reality.<sup>188</sup> Steven Platten from the Diocese of Wakefield explains this kind of thinking even better in saying that, “[s]acraments are notable for taking the ordinary things of life – water, bread and wine – and allowing them to be transparent mediators of the divine” (Platten, 2014:85). In the same work, Platten concludes that, “We do not build sacraments any more than we build the kingdom of God. Sacraments and the Kingdom are both of God” (92).

Similarly, this Lambeth Conference do not just take the idea of interrelation as a meeting or interaction of physical beings (i.e., of humans and animals sharing the same space and time etc.) but as an expression of God’s means of grace (cf. also CPSA, 1989:438, par. 105)<sup>189</sup> in and through creation. Hence, creation is regarded and described as a *sacrament!* Austin Farrer speaks of priests as “Walking Sacraments” and Avery Dulles (following Schillebeeckx) of the “Church as Sacrament”, hence one may dare suggest here that creation, too, is a living sacrament (cf. Platten, 2014:86), meaning that creation is a means of God’s grace through which God reveals Godself through this, God’s *magnus opus*, and through which humanity is also graciously invited and allowed to reflect God’s glory and to participate as part of the whole. Creation is sacramental because it is an “outward visible sign” of inward and spiritual grace given by *God, the Trinity as sure and*

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<sup>187</sup> Paragraph 104 of the catechism in the *Anglican Prayer Book* (APB) of 1989 answers the question what the sacraments are by stating that, “[t]he sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace” (CPSA, 1989:438).

<sup>188</sup> This means that creation is not just the “other” (non-human) out there, but a full, certain and sure expression and reflection of the Godhead of the Trinity’s character. Creation is a means of grace given by God so that it may reveal and fully demonstrate *inter alia* what is going on between and amongst the Persons of the Trinity, that is, how they relate, that they love each other and love the world, share space and time, how they mutually interact with one another, and the equality among them. Creation is also a means of grace through which God’s true nature is revealed. Understandably, then, it is fitting to appeal for “reverence”, for “respect” and for “gratitude” because creation represent and reflect the very essence of the Godhead of the Trinity.

<sup>189</sup> Similarly, the Catechism in the Anglican Prayer Book (APB) of 1989’s answer to the question, what is grace is that “[g]race is God’s favour towards us, unearned and undeserved; by grace God forgives our sins, enlightens our minds, stirs our hearts, and strengthens our wills.”

*certain means by which this grace is given to humanity and it is received by faith* (cf. CPSA, 1989:438, par. 104.)

In other words, in a sense, then, the Anglican Church accepts and elevates creation to same dominical sacraments such as the Eucharist, Baptism, Confirmation, Ordination, Christian Marriage, Confession and Absolution, and the Anointing of the Sick (cf. CPSA, 1989:440, par. 120). And then, as much as the Anglican Church holds in reverence these seven sacraments, it needs to communicate the same about creation. As a centrepiece of God's covenantal expressions, creation advances a fresh discourse within the Anglican Communion whereby the scope of concepts and propositions such as *oikos* is widened beyond nuances of *habitation* to reflection of God's divinity within material form (i.e. sacramental).

If the above is true, it then makes sense that in subparagraph (ii) the prelates, in 1998, remind and appeal to the broader Anglican Communion (and, of course, to humanity in general) to bear in mind that,

[h]uman beings are both co-partners with the rest of Creation and living bridges between heaven and earth, with responsibility to make personal and corporate sacrifices for the common good of all Creation; (iii) The redemptive purpose of God in Jesus Christ extends to the whole of Creation.

From where the prelates stand, humanity has certain responsibilities towards the creation. This include, but is not limited to, tilling or working the earth, as well as stewarding and caring for creation (cf. Genesis 2:15 and Psalm 8:5-8).

It is, therefore, appropriate that a final (for now) word on the relation between creation and environment should come from The Lambeth Conference of 2008.<sup>190</sup> In Section A, paragraph 19, using the term "mission" it states that the latter, "... is the total action of God in Christ by the power of the Holy Spirit – creating, redeeming, sanctifying – for the sake of the whole world." In the same section, paragraph 20, the conference goes on saying that, "[n]evertheless, we wish to acknowledge the

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<sup>190</sup> This conference was a unique in many ways. First, some provinces did not attend because of differences on human sexuality. Second, it was unique because, for the first time, the conference programme followed a different method, the so-called Indaba Process (more of a reflection on issues than resolutions). Finally, due to the extent of the tension generated over years and months before the sitting of this conference, the agenda shifted from less of a pontification to an advisory role. Hence, it produced what was aptly put into "sections" and not resolutions as it was previously done.

important dimensions of mission as God's reaching out to all of creation, challenging our structures as well as our souls, our communities as well as our Churches." For the first time the theme of the "mission of the Church" (*ecclesia mission*) is also expressly associated with the "creation" and the "redemption" of the "whole world", similar to the view so eloquently expressed by Conradie, namely that salvation and creation are if you like two sides of the same coin. Both address chaos (*tehom*) and both reconstruct disorganised and disordered nature into order, structure, system and hopeful reality (i.e., consummation). These bishops then state that the "wider claims of the Gospel" includes and are "orientated towards human and social justice and care for God's creation" (Lambeth Conference 2008, Indaba Reflections, Par. 20, 2008:14). In their view, ecocare is at the centre of God's mission; it is part of the Anglican comprehensive understanding of the gospel.

For the above reason, in Section C, paragraph 43, which focuses on, "Humans and Social Justice" the prelates have the following to say about the relationship between God, humanity and creation/the environment:

God's mission is holistic; its orientation is toward the redemption of the whole creation. For Anglicans, indeed the whole Church. The Gospel is not just the proclamation of individual redemption and renewal, but the renewal of society under the Reign of God; the ending of injustice and restoration of right relationship with God and between human beings and between humanity and creation (Lambeth Conference 2008, Indaba Reflections, 2008:14).

The main emphasis here is that the Gospel is not complete until it encompasses the redemption, renewal and restoration of all relationships that include, but are not limited to, those between humans and humans, humans and God relationships, but also God, humans and the rest of creation. The word "relationship" takes centre stage in this paragraph, stating that the Gospel compels all (humanity included) to play a role in making sure that there is mutual interaction and that interrelation within creation.

Section D of The Lambeth Conference 2008 is dedicated to environmental issues. Paragraph 59 starts by quoting the fifth mark of mission referring to the need "[t]o strive to safeguard the integrity of creation and renew the life of earth" (Indaba

Reflections, 2008:14). The Conference laments the unfortunate fact that not all of the Anglican Communion owns this “mark of mission”. In fact, it is claimed that this mark of mission is the “least owned by the churches of the communion.” In fact, “[i]f we say that ‘The earth is the Lord’s...’ we must be prepared to live as if that is true! We cannot misuse a gift from the Lord.” Elsewhere in the same paragraph it is stated again:

If we are to call ourselves disciples of Jesus Christ, we must be prepared for radical discipleship by living simply, so that others may simply live.

Safeguarding creation is a spiritual issue (Indaba Reflections, 2008:18).

In other words, when the Church takes care of nature it is by its essence as “a disciple of Christ” (ibid.), it is involved in a “spiritual issue”, in simple language it is involved in a spiritual exercise, and it is indeed the “Good News of Jesus Christ proclaimed in action” (ibid.).

Going back to the theme of mission and evangelism they claim, “This is a discipleship issue not something we might possibly do. When others see that we Anglicans take the issue of environment seriously, they may be drawn to work alongside us, and in so doing they may see the Good News of Jesus Christ proclaimed in action.” Therefore, the mission and evangelism of the Church is not complete unless and until ecocare is central to the Church’s worship (*latreia*), fellowship (*koinonia*), proclamation (*kerygma*), sacraments (*leitourgia*), ministries/service (*diakonia*), and mission (*marturia*).<sup>191</sup>

Having made a claim that suggests that to look after creation is to fulfil an important spiritual task, the bishops move on to warn Anglicans, in paragraph 60, that

Ignorance of issues of environment is a priority that must be addressed. Stories shared from bishops around the Communion give a picture of a global crisis. There are many examples including water pollution, dumping of toxic waste, air pollution, deforestations, irresponsible disposal garbage (Indaba Reflections, 2008:18).

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<sup>191</sup> For a similar view see Conradie, 2015:248.

And, to do away with ignorance we need to start by correcting our theology, beginning at the way the contemporary Church reads the Bible and in particular the Genesis creation narrative.

In Section D, paragraph 61, an Anglican environmental theology according to the Lambeth Conference becomes even clearer with their express reference to theology and Scripture. The prelates insist that, although other agencies engage with environmental issues from many different perspective, "...the church must do so from the starting point of Scripture and a credible theology." They then immediately address the question of dominion, "One particular difficult Scripture reference has been Genesis 1: 28 where the words 'have dominion over' or 'subdue' have been misinterpreted as 'Do whatever you want with the earth'." Importantly, the language here includes an acceptance that "humanity is made in the image of God", that God saw that "creation is good", that humans need to learn to take care of creation, and that if they are to be theologically legitimate in their views, such a theology must include theologies of creation, the Sabbath, stewardship and what is sometimes called "theologies of enough."<sup>192</sup>

Thus, the dominion model is overturned in favour of a model of interrelations based on an acute sense of ecocare. As Jürgen Moltmann (1993:2) puts it,

If we cease to understand God monotheistically as the one, absolute subject, but instead see him in a trinitarian sense as the unity of the Father, the Son and the Spirit, we can then no longer, either, conceive his relationship to the world he has created as one-sided relationship of dominion. We are bound to understand it as an intricate relationship of community – many-layered, many-faceted and at many levels. This is a fundamental idea behind non-hierarchical decentralised, confederate theology.

From emphasising that the *dominion motif* is a fallacy that must be corrected, the bishops they then made another striking argument whereby they assert that the term "sin" encompasses include *inter alia* the broader human failure to protect the natural

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<sup>192</sup> See, e.g., South African Anglican theologian, Denise Ackermann, 2009.



environment or propensity to cause harm to the same.<sup>193</sup> As a result, the bishops stress that humanity and not God has fallen and that the fall or sin manifest itself also in greed, selfishness, greed, consumerism and overindulgence. In their view, the destruction of the environment is more than a physical issue, it is clearly a spiritual issue – it is sin. The bishops, therefore, argue that for healing and restoration to take place, we need “spiritual discipline” that includes “repentance of ingrained habits that are ecologically irresponsible.” This is not just trying to fix up the world but living toward the hope of the promised redemption of creation by God (Indaba Reflections, 2008:19).

Having stated that ecological issues are inseparable from faith, spirituality and theology, the Conference then makes an interesting suggestion, namely the Church can learn more from indigenous communities on how to look after creation. Again, Section D, but paragraph 62:

Indigenous peoples have traditional understandings of the earth as a gift of the Creator and of their relationship to it and its creatures being one of interconnectedness and responsible caring. The Indigenous peoples have reminded us that we are not aliens in a wilderness to be conquered, but integral parts of the created order, as are plants and animals, which are to be cherished and nurtured (ibid.).

This statement follows many decades of introspection and admittance by various dioceses and provinces that Christianity and, in particular the Anglican faith, can and needs to learn more about caring for creation from other sources besides, but echoing, the Bible.<sup>194</sup> The idea is that other sources are in a way fulfilling the Scriptures.

#### *4.6.2. Stewardship and/in Ecotheological Nuances*

The introduction of the concept of “stewardship over creation” was one of the most critical developments, not only in the quest to aptly interpret the “doctrine of creation”

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<sup>193</sup> This is a view also comprehensively articulated by South African theologian, Ernst Conradie (2005:193) when he says, amongst other things that “[e]cological theology responds, by its very nature, to a particular manifestation of the consequences of human sin, namely environmental devastation.”

<sup>194</sup> For years the Anglican Churches of Canada, Polynesia, some parts of South America and Africa (i.e. American Indians, Canadian Inuit, Australian Aboriginals, the Maori and Khoisan) have been insisting that indigenous knowledge is critical to understanding the earth (or as some will call it Mother Earth or Gaia). Each of these cultures have over centuries developed methods, language, customs and belief systems that ensured that nature is developed, sustained, protected, and properly managed.

or proper reading of the book of Genesis creation narrative (see our comments on Resolution 40 of the 1988 conference in section 4.5.1 above) in general, but even more than, in the development of the ecotheological position of the Anglican Church.<sup>195</sup> It was a radical departure from a traditional position that has guided the Western church and Western civilisation for centuries. For the first time the church was prepared to substitute *dominion* notions and motifs for stewardship.

As will be seen going forward, since the passing of Resolution 6 (cf. 4.5.1 above), the concept or theme of “stewardship over/of creation” remained a central pillar in the development of an Anglican ecotheology. For this reason, many subsequent conferences aptly emphasised that the “doctrine of creation” or the biblical narrative of creation, in particular Genesis 1 and 2, speaks to humanity not those given power to do as they like with creation, but as responsible caretakers, custodians, guardians, or simply carers of God’s creation.

The other critical point that directly emerged or developed from this radical development (and it needs to be mentioned here), is that from the concept of “stewardship of nature” the Church was able to boldly develop other concepts. These include “nature as sacrament” and a more nuanced understanding of “neighbour”, both in an attempt to further foster a view of interrelations, interdependence and intercommunion between humanity and creation. One could even be bold as to claim that this Resolution 6 is a precursor to the Fifth Mark of Mission, which currently defines the Anglican premises on environmental care, was preconceived during this time.

In the view of the 1998 Conference, humanity stand in between God and the *oikos* – earth. The metaphor of humankind being “living bridges” have interesting implications. On the surface the bridge metaphor suggests that humanity plays a connecting role between God and creation. At the deeper level (that is, at a spiritual level) this metaphor suggests that humanity channels God’s vision for creation. Humanity’s task is to correctly decipher and interpret God’s ideas of creation.

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<sup>195</sup> The emphasis that this act of ecological care should be based on the doctrine of creation points to or signals a number of things: (a) that the Church views humanity as the custodian of God’s creation; (b) that the motif of dominion *over creation* is central to this care; (c) that the biblical narratives of creation and creatures, especially the account of Genesis 1 and 2, remain the foundation of the doctrine of creation; and that, (d) care for animals, the natural environment, the stratosphere and maritime environment is part of the doctrine of creation. In other words, when destroying the natural environment through erosion, pollution, waste, and other related secondary destructive elements, humanity violates the doctrine of creation.

Retrospectively, the bridge metaphor suggest that humanity must interpret earth's concern to God. In other words, humans translate the earth pains and agonies to God. Humans then become or play the role of a priesthood whereby they intercede for and on behalf of the *oikos* – habitat.

The bridges, as *living* bridges speaks of humanity in a way whereby humanity creates a “living”, that is, active and dynamic link between God and creation. But, creation is God's work and it is God's responsibility to buy back, not only humanity, but also the rest of creation with the blood of the Lamb, God's Son Jesus Christ. In other words, the so-called economy of salvation is not limited to the purification of human guilt or the absolution of “sin-riddled souls”, but it encompasses the rest of creation as well (cf. Psalm 51:1-12; Jonah 3:6-10; Colossians 2:15-23 and Romans 8:18-25). Likewise, as was stressed already in Chapter 1 of this study, all ecological violation is nothing else but sin and the only solution to all sin is the blood of Christ, the work of salvation.

In Resolution 1.8, paragraph (c), the bishops, therefore, conclude with following words urging the whole Church to

... pray in the Spirit of Jesus Christ: (i) for widespread conversion and spiritual renewal in order that human beings will be restored to a relationship of harmony with the rest of Creation and that this relationship may be informed by the principles of justice and the integrity of every living being, so that self-centred greed is overcome;<sup>196</sup> and (ii) for the recovery of the Sabbath principle, as part of the redemption of time and the restoration of the divinely intended rhythms of life (Lambeth Conference 1998, Indaba Reflections, 7).

Thus, in paragraph (c), in a prophetic way, the bishops also set in motion an ecotheological intervention whereby the indwelling Spirit of Christ recreates, renews

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<sup>196</sup> As such, the conference conceptualises a situation in which the whole of creation is interwoven in complete mutual beneficiation. In simply terms, the Conference declares, as always, that nothing in creation was created in isolation, there is perpetual mutuality. Therefore, humanity needs to cast off anthropogenic tendencies that emanates from greed, self-aggrandisement, self-centredness and an uncontrollable desire to self-preservation at the expense of other things. Such actions always results in catastrophic manifestations such as overpopulation, unsustainable levels of “consumption by the rich, poor quality and shortage of water, air pollution, eroded and impoverished soil, forest destruction, plant and animal extinction” (cf. Lambeth Conference 1998, Indaba Reflections, 7).

and restores the whole [of] creation.<sup>197</sup> In their view, the Spirit of Christ claims the participation of Christ in creation and the renewal of the universe (John1:1-10).<sup>198</sup> Another valuable point that paragraph (c) stresses is that there is a need for a *holistic* conversion as, in this kind of a situation, conversion includes not only human souls, but also the rest of the material universe. And this is a departure from a theology of salvation that dominated Western Christianity and Christendom for long, according to which repentance and salvation are work of God through Christ's economy of salvation for the wretched souls of humans whose only chance for redemption is to accept Christ as their personal saviour – that is, personal or individual salvation being the main emphasis. In this resolution, the economy of salvation encompass all creation, regardless.

A third point that paragraph (c) seems to be making is that Anglicans are grounded in a common faith and understanding that God's mission is holistic and its orientation is towards the redemption of the whole of creation. Hence, the reference to the "Sabbath Principle."<sup>199</sup> By reclaiming the Sabbath Principle, which is closely linked to the Jubilee Principle, the bishops seek to reclaim the gospel imperatives for all of creation. Retrospectively, the bishops acknowledge the failure of the Church to live true to the gospel sanctions to steward and care for creation to the glory of God, the flourishing of humankind and the sustainability of the communion of all creation. In a way, therefore, military ecocide may also be seen as an indication of how far humanity have fallen, have eroded the dignity of creation, and have broken down

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<sup>197</sup> This Spirit of Christ was present at the creation of the universe (Gen. 1:1-2). The prophets Isaiah and Jeremiah speaks of how the same Spirit revives the dead and calls God's people to restoration by proclaiming a the Year of Jubilee, that is "the year of the Lord's favour" when land is return back to its original owners and there is reconciliation, forgiveness, restoration and renewal (Isa. 61:1-5 & Jer. 37). It by the outpouring of the same re-creative and renewing Spirit and by That Spirit, promised by the prophet Joel, that God is going to restore all flesh (Joel 2:28-32). And, finally, it is the same Spirit that is active in birthing, grooming and expanding the New Testament church, of which the Anglican Communion is the progeny (cf. Chapter 2 of the Book of Acts and the Letters of the apostle Paul to the church in Corinth, Ephesus, Colossi, Galatia, Philippi, and Thessalonica).

<sup>198</sup> Psalm 24:1-2 simply states that God is the Creator and God owns everything in it.

<sup>199</sup> The origin of the Sabbath principle comes from the Exodus 23:10-12 and Leviticus 23:3. The idea is to allow for creation to go through a cycles of period of rest and renewal when fields are allowed to lay fallow, followed by a period of six years of working the land again. In Sepedi culture this principle is also found and called *ngwaga wa ngwang*, meaning "a year (or loosely a full twelve months) of weeds". However, in instances where the soil is regarded as exhausted or unproductive, this process was left to continue until the whole demarcated area was considered ready (fully restored) to be used again, i.e., when the fabric of life has been restored within the soil. It is during this time that the owner is understood to live of other means of the land like life stock and previous harvests in storages called *sebowa* in a demarcated areas called *seboweng*. The latter was usually enough to last for a long time and is the reason why in Sepedi there a saying *ga go na bitla la tlala*, meaning that there is "no grave caused by hunger". Simply put, it as a unthinkable that anyone should die of hunger or to suffer the consequences of want.

genuine communion.<sup>200</sup> On the other hand, this Sabbath and Jubilee principles offers the Church (and also the military) and the whole of creation a second opportunity to redeem time and space!

Clearly, during the Lambeth Conference of 1998 the bishops took the theme of “interconnection” mooted in the 1988 Conference to a new level. They replaced any dualistic vision of creation (the “us” and “it”) and situate the concepts of “care” and “stewardship” within a new scope of a holistic, ecotheological perspective. In this ecotheology the emphasis is the redemption of all creation and a renewal and re-creation of the entire universe in Christ. Put differently, the 1998 Conference suggests that the whole of creation is a “web of inter-dependence”, “covenantal” and “sacramental” beings and things that were and are created to coexist to the glory of God. To make sense of this new trajectory, a more perceptive language is therefore used, whereby the narrative of creation from the Book of Genesis through to the Book of Revelation is viewed in a single unitary form (or account) that has many phases and levels of interaction and interrelations (cf. similar ideas are found in the works of Kaufmann, McFague and Moltmann).<sup>201</sup>

#### 4.7. Conclusion

This chapter analysed Lambeth Conference statements/resolutions/reflections in terms of what they portray within an context of Anglican ecclesiological-ethical life and mission and (as was set out at the beginning) how they could, in essence, contribute towards adequate responses to the negative impact of military activities on the environment. What is clear is that The Lambeth Conferences represent decades of Anglican Communion responses to a kaleidoscope of issues from which

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<sup>200</sup> Hence, we ask, 1. Will ecotheology help the military and the broader community to transform (Gk. *metanoia*) from our greed, self-centredness, and exploitation to being co-partners? 2. Will Anglican ecotheology provide guidelines on how to integrate eco-justice into a broader scheme of things? 3. Is the integrity of creation as expressed here have potential influence on how the military treats the natural environment? 4. And will humanity ever recognise that Creation is God’s supreme work? 5. Finally, will the military consider the Sabbath principle?

<sup>201</sup> Similar ideas are found in the works of Kaufmann, McFague and Moltmann. In my discussion on this resolution, I have borrowed a lot from the thought of Jürgen Moltmann, in particular. Moltmann did splendid work on the subject of creation. The bishops’ mind seems to have taken some leaf from his work as well. When reading most of Moltmann’s writings on this subject, it is clear that he has indirectly contributed to their understanding of creation as it is also diametrically opposed to the dominion model as expressed in earlier previous Anglican writings. Moltmann’s *God in Creation. A New Theology of Creation and the Spirit of God* (1993) contributed immensely in ecclesiological determining to abandon the dominion mentality and adopt the commonwealth attitude of the interrelation of all of creation, especially in the age of ecocrisis (cf. Moltmann, 1993:1-2).

it is easy to identify, not only the mind of the Church, but also how Anglicans explicitly or implicitly think theologically on these issues. It was argued here, as in Chapter 1 (see, Section 1.3), that there are certain theological *constructs* that clearly points to either a formulation of Anglican ecotheological postulation or premise. Below follows a summary of some of the views gleaned from the Lambeth Conferences that will help in formulating the argument that Anglican ecotheological thought requires and insists that ACSA should and must interact with and influence strategic policy and the direction of the DOD in terms how the SANDF interacts with the natural environment.

First, the Conferences agree (albeit expressed in variant ways) that the biblical God is the Creator. They portray creation as central to the activities of the God who subjects all creation and all of living things to a “covenant of relationships”. That is, all relationships are subject to and aligned with or must align themselves to the character and nature of the God. This means that there should always be a sound relationship between God and humanity, amongst humans and between humanity and all other living things. Everything is interdependent and interrelated with God, humanity and all life.

It can, therefore, be inferred that in the Conferences’ view that to participate in creation means existing in multi-layered relationships in which “God, the Holy Trinity”, shares the same space, time, life, glory, and hope/eschaton with all of creation and with all living things. In this case, God’s transcendent as well as God’s immanent nature plays out in the contest of daily experiences of all of creation. In other words, creation is God’s “communication in communion”, that is, through creation, God invites all living things including humans to participate in giving full expression of God’s vision for earth unity, renewal, sustainability, and salvation and the eschaton.

The Conferences, therefore, articulate a new frontier in that the dominion model, which has dominated Western theological thinking (including Anglican theological thought) has now been supplanted by a broader sociological scope in which creation is viewed in integral terms. Aptly put, the traditional model of hierarchical order dominated by maleness collapsed in favour of broad non-hierarchical model, which prefers equality to domination. As such the Lambeth Conferences refer to a new type

of interrelationship characterised by interdependence and *oikoumene* (i.e., communion) derived from a Creator who creates *ex amore*.

Second, the Lambeth Conferences also demonstrate the Church's awareness that environmental degradation is not just a violation of environmental rights or a law of nature, but more than that, it is sin.<sup>202</sup> It is also a question of both an "omission" and a "commission" of sin. War and violence of whatever nature or from wherever forms part of this violations, this sin. Sin can be explained as a failure to fit in, "to demonstrate appropriate attitude and actions in relation to other beings and the source of all beings".<sup>203</sup> Sin is therefore, thinking, feeling, and acting in ways contrary to reality, contrary to the proper, right relations among beings and entities that constitute reality" (McFague, 1994:158).

McFague (1994:158), to whom will be returned again in Chapter 5, simply summarises her understanding of sin as, "living a lie" and "living out of proper relations with God, self, and other beings." She continues, "Ecological sin is the refusal of the haves to share space and land with the have-nots" (1994:160). As Susan Griffin so eloquently put is, "We know ourselves to be made from this earth. We know this earth is made from our bodies. For we see ourselves. And we are nature. We are nature seeing nature. We are nature with a concept of nature; nature weeping, nature speaking of nature to nature" (Quoted by McFague, 1994:165). We sin when we attempt to exalt ourselves over other humans and nature in an attempt to control them.

Third, for the Conferences, creation and salvation are but two sides of the same coin. Each is portrayed as deliberate interventions by God the Holy Trinity. Christ

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<sup>202</sup> For a similar Anglican view, see Anglican Environmental Network Conference of the Anglican Communion meeting held in Canberra, Australia, April 2005 referred to in more detail in Chapter 5 below.

<sup>203</sup> As Ernst Conradie put it, human sin includes the destruction of the environment that sets humanity against God's creation: "The impact of human sin on the whole earth community is undeniable. Sin has systematically distorted relationships within the earth community. The fall of humanity as described in Genesis 3 was followed by a litany of distorted relationships: 1) Animal-earth (the serpent is told that it will move on its belly and eat dust), 2) Animal-animal (the serpent is cursed above all other animals), 3) Animal-human (there is enmity between the woman and the serpent), 4) Human-human (Eve will have pain in childbearing and will be ruled over by Adam), 5) Human-earth (the ground is cursed, Adam will toil and sweat, the earth will produce thorns and thistles), 6) Human-God (Adam and Eve are exiled from the Garden of Eden and from God's companionship). Indeed, sin has many faces; it is a kind of hydra, a monster that grows two new heads for every one that is severed. Circumspection is required for an adequate theological understanding of this impact of sin in the world...There is clearly much which is good in the world and probably in every person. Theologically, this may be affirmed on the basis of the faith in God as the good Creator, the incarnation of Jesus Christ and the Spirit who continues to sustain life. Any theological assessment of the impact of sin on the created order and on the human condition should not deny such goodness, but should celebrate it." (Conradie, 2005b:15).



was and continues to participate in God's economy. Christ's work of salvation reflects God's love for creation, God's desire to have unbroken fellowship and interrelations with everything God had created. In this grand narrative Christ, as God's only begotten and incarnated Son (*kenosis*), the Word, that spoke during creation (Genesis 1 & 2 and John 1:1-14), is the Wisdom of God (*Sophia*), and the Saviour of the world. Christ represents God in all God's creativity and work of creation and the bishops insist that salvation is not just for and about an individual or personal experience with Christ, but rather the whole work of Christ is founded on Christ redeeming the whole of creation.

The Holy Spirit as the third person of the Trinity is the *energia* who, being of the same *ousios* (of the *same* essence with the Father and the Son) and having hovered over the deep, chaos (*tehom*) participated in the creation of the cosmos. The Spirit, too, continues to participate in its transformation through works of nurturing, mending, renewing and sustaining. This broken earth is being recreated and renewed daily as we wait eagerly in the hope for the perfection of this imperfect reality – the eschaton. At the end the triune God is understood or 'constructed' as focused on the *completion*, *fulfilment* and *consummation* of God's work where there is final victory against all evil by the Lamb of God, where God's will is perfected, and where there now is a new earth and new heaven (Revelation 22).

Fourth, the Lambeth Conferences appropriated and reaffirmed ordinary creation as something extraordinary. To do so, they exploited the theological jargon of being "sacramentally present" to acknowledge creation as 'sanctified', that is, being set apart by God to be God's property and being "inviolable."<sup>204</sup> To Anglican theologians this emphasis on the divinity, fellowship and interrelationship between the material and the triune God opens a host of possibilities. As we surmised, it brings the Anglican theological language closer to Kaufmann and McFague's, that is, the whole Resolution 1.8 (Lambeth Conference 1998) frames a relationship between divinity

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<sup>204</sup> Naturally, such language is couched in metaphors and motifs. As to how nature is saturated with God's presence and in the language employed by the Conferences, it is not clear whether they dared embrace some elements of panentheist theology. However, it is not difficult to surmise that in this instance these Anglican theologians cautiously embrace a theology that promotes the divinity of creation. The wording, for instance, of three sentences in Resolution 1.8 (a) of Lambeth 1998 portray creation as God's gracious gift simultaneously display natural and divine presence, beauty, and splendour. The words are: 1) "covenantal relationships" as depicted in "God, Holy Trinity"; 2) "divine Spirit sacramentally present in creation", and 3) the depiction of humans as "bridges" between heaven and earth.

and nature as deeply inseparable and reflected in each other in an everlasting exchange of mutual benefit.

Finally, in short, Chapter 4 argues that in order to promote and practice holistic ecocare a paradigm shift is needed. A paradigm shift in terms of how the biblical narrative of creation is read; how subjects, such as war and violence are approached; how the impact of war on the environment is understood; and, lastly, how theology (perhaps ecotheology?) is done to address situations that have been outside its traditional, more limited scope for long.<sup>205</sup> The paradigm shift will do two things: First, it will provide Western churches (not in the least ACSA) with the necessary religious, moral and theological justification to replace the *dominion motif* perspective with an *equality motif*. Second, will replace an image of a male as the regent of God, who unreservedly presides over females and the rest of creation, with a view of genderless God and non-hierarchical model all around.

In this sense, therefore, the impact of military on the environment presents the Anglican Church with an opportunity to review, re-evaluate and realignment of its doctrinal constructs and positions. In other words, the Church, ACSA must formulate sound ecotheological *constructs* capable of responding to the phenomenon of the military impact on the environment.<sup>206</sup> Fortunately, over centuries theology has interacted with other disciplines. This has contributed to new and fresh ideas on how to address a variety of crises, and can do so in the contemporary ecological crisis as well.<sup>207</sup> As Rowan Williams reminds us, “the question is not whether we can avoid

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<sup>205</sup> Former Princeton theologian Daniel Migliore expresses similar ideas, i.e., that the ecological crisis demands of the church a fresh thinking in terms of how it looks at theology. In his context he strenuously holds that this situation demands the development of a new type of a doctrine of creation. This study will use some of the principles and tenants of Migliore’s thought to promote a Trinitarian theology capable of responding to the impact of the military on the environment. See, especially Chapter 5 (The Good Creation) of Migliore’s *Faith Seeking Understanding: An introduction to Christian theology* (third edition), 2004:97ff.

<sup>206</sup> The narrative has confirmed an already a foregone conclusion that ecosystems are and will always be victims to military activities. Aware of this and also that there is an incessant call to protect, sustain and care for nature, many militaries, including the SANDF, have developed policies, plans, instructions, standard working procedures, protocols, conventions and other interventions. At the core of this concern and interventions are the growing chasm between, indifference to, estrangement from and lack of empathy toward the natural environment from the side of the military, something that, fortunately, many role players are aware of and realise that it must urgently be addressed, especially in the context of the nuclear, chemical and biological weapons of our time. Thankfully, many responses have been effective and have gone a long way to warn and to highlight the plight of the natural environment under the dominance of the military. However, it has not been enough as has been seen in Chapter 3 of this study.

<sup>207</sup> Historically, theology has interacted closely with other sciences – primarily with fields such as biology, astronomy and scientific cosmology. This has helped with doing away with the Enlightenment contempt of theology and science and has helped in shaping the theological thinking in a way that it is able to move beyond the natural theology to the theology of nature. The interaction between science and theology helped both to

the mess [of divisions, bitterness, and destruction of ordered structures - LMM], but whether we can hang on to common convictions about divine grace and initiative.”<sup>208</sup>

Having looked in detail at the Lambeth Conferences over the decades, this chapter identified some foundational Anglican theological insights to inform and enrich an ecotheological discourse aimed at promoting faith based on love for as well as the protection and care for the environment upon which ACSA and the DOD can commit to improved environment management processes and ecological care. However, important and representative as they may be, one cannot limit the investigation to the Lambeth Conferences only. For this reason, Chapter 5 will broaden the discourse by reflecting on a selection of the rich variety of other Anglican voices, globally, locally as well as from the rest of the African continent in an effort to find a contribution that the ACSA may make to support, assist and guide the DOD in developing long term, cost effective and, imperative from a faith perspective, theologically-sound EM processes.

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move beyond “a policy of total separation or mutual indifference between scientists and their discoveries on the one hand and theologians and their vision of faith on the other. It is important that scientists and theologians enter into open dialogue with each other. Without one perspective to absorb the other, each in its own way may point to the complex and fragile beauty of the interrelated world of God’s creation” (Migliore, 2014:120).

<sup>208</sup> Williams quoted by Goddard (2013:187). Williams made this comment after he struggled to hold together the Anglican Communion during his term as Archbishop of Canterbury, very much under the impression of how difficult it is to hold together groups of people who pull in different directions while you are trying to show the central message of the gospel of Christ, love and unity of purpose.

## CHAPTER 5

### ANGLICAN ECOTHEOLOGICAL PERSPECTIVES: GLOBAL, AFRICAN AND SOUTH AFRICAN

*Maybe / when / the last river / is damned / the last wilderness/ exploited / the last  
beech tree / felled / the last swamp / drained / we will discover / that the god of  
individualism / competition and / free enterprise / is a Baal / but then / it will be / too  
late ...*<sup>209</sup>

*“The reconstructionists, identified with McFague, hold that the cosmos is the body of  
God, there-fore everything is the sacrament of God.”*<sup>210</sup>

#### 5.1. Introduction

Chapter 4 highlighted important issues that the Anglican Church had to deal with at the so-called Lambeth Conferences, its decennial assemblies of bishops of the Anglican Communion since the first one was convened in 1867, specifically in terms of its response to ever-deepening global ecological crisis. It was argued in Chapter 4 that there is a universal agreement within the Anglican Community, or at a least broad understanding, that human activities such as war, overconsumption and overuse of both renewable and non-renewable resources is depleting and destroying the earth. Second, that such behaviour and such activities are clearly unsustainable. Third, there seems to be (at the very least) a universal Anglican understanding that the Church’s mission, ministry and prophetic role is to engage communities, nations and the world in the aim of reversing this prevailing trends and respond accordingly by engendering a new sense of interrelations between humans and the rest of creation. Finally, it was averred to the need for the Anglican Communion to immerse itself in deep theological reflection on and to construct theologies that will not only

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<sup>209</sup> This poem by Bill Wallace reveals a growing awareness in the Christian community for the need to engage with contemporary issues, specifically ecological issues. It is as quest to deeply reflect on the implications of the Christian faith, doctrine and practice for (local) ecological concerns. In other words, Wallace calls for the church to “apply local experience to every aspect of Christian life and doctrine” (quoted by Pearson, 1997:27).

<sup>210</sup> Ezichi Ituma, 2013:126.

adequately respond to the humanly-induced ecological crisis by introducing fresh theological constructs that promote effective coexistence of all life on the planet.

Time and again, the Lambeth Conferences opened opportunities for the Anglican Communion to explore and engage current issues and, in the process, to test variety of biblical socio-communal constructs and concepts against prevailing global concerns such as ecological crisis. In other words, the main focus of each of the Lambeth Conferences was not to *construct* particular Anglican theological positions, but to simply *state* what Anglican positions on some issues are. However, this exercise alone provides the entire Church with space to explore and construct and, in a fresh and new ways, theological models, nuances, motifs and positions without being constrained by all kinds of systematic rubrics.<sup>211</sup> In so doing, the engagement during the Conferences opened new possibilities to also reconstruct understandings of the relations between God, humanity and nature.

Indeed, as was seen, the Lambeth Conferences can be seen as part of a broader theological (r)evolution within the global church. Clearly, they form part of a broad theological move that aims, among other things,

...to integrate (but not to confuse or conflate) that which has become separate for too long: God and the world; creation and redemption; body and soul; reality and morality; matter, ideas and language; emotions, cognition and volition; animal and human; female and male; incarnation and ascension; cross and resurrection; creation and eschaton. The narrative of God's love for the world will lose its plausibility whenever it is allowed to disintegrate in any of these ways (Conradie, 2004b:267).

It is, therefore, not farfetched to argue that, although there were no explicit indications that the Lambeth Conferences were influenced by luminal and classical ideas such as Jürgen Moltmann's creation theology, Sallie McFague's embodiment

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<sup>211</sup> Importantly for this study, while the Lambeth Conferences stayed clear of providing well-developed systematic themes or dogmas, instead simply stating them as Anglican positions worth considering when conceptualizing, developing or providing systematized theological perspectives on a variety of issues, the latter also can be done with regard to war or ecological issues. It is, however, also important here that these conferences failed to link war (as human activity) with environmental damage or/and subsequently to link destruction associated with war also with the degeneration of relations between the Triune God, humanity and creation. But, by giving basic positions from which theological frameworks can be structured it is not farfetched to surmise that there is more than enough nuances, intimations and propositions that also offer basic schemas to outline an adequate Anglican ecotheological response to the negative impact of military activities on the environment.

theology and a bit of John B. Cobb's (or Pierre Teilhard de Chardin's) process theology (all of which have been or will still be referred to in this study), there is overwhelming evidence that the bishops' theological grounding is akin to or easily embrace some of these views.<sup>212</sup> As indicated above, the bishop's aim was not explicate, elaborate on or push for certain theological positions in opposition to or in support of others. Unlike the work produced by South African Reformed theologians (such as Ernst Conradie, Russell Botman, Nico Koopman, Dirkie Smit and Steve de Gruchy), they did not have the scope or latitude to expound on these classical theological positions. It is, therefore, important to restate here that the previous chapter serves as a *foundation and platform* from which one may begin to propose fresh ideas on or shape Anglican ecotheology, capable or effective to respond to the negative impact of military activities on the environment.

## 5.2. Scope of the Chapter

This chapter, *inter alia*, wishes to show that there exists an uninterrupted and flourishing debate within the Anglican Church about many issues raised at Lambeth Conferences, but also on those that this study focuses on in particular. Thus, the first part of this chapter focuses on the Anglican Communion's view on ecotheology as harnessed from various *global or regional Anglican forums*. As such, the thoughts of, ideas of, hints, formularies and statements by different Anglicans organisations/forums and discussion groups that took place in between the Lambeth Conferences, i.e. ecotheological developments outside the traditional statements issued at the Lambeth Conference. But what is the purpose and importance of these forums, and what are their relationship with the Lambeth Conferences that formed the focus of Chapter 4 of this study?

As shall be shown, some of these forums also offer distinct theological propositions that are uniquely Anglican in character. As such, they reinforce particular understandings of ecological wisdom from an Anglican perspective, some of which had been captured in the Lambeth Conferences' resolutions.<sup>213</sup> The forums that will

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<sup>212</sup> Admittedly, a detailed discussion of the positions of all these theologians is not possible and the "glossing over" of some of them disadvantages them in many ways. However, the aim here is not to misrepresent them, but simply to acknowledge the evolutionary process in which made invaluable contributions.

<sup>213</sup> This chapter then, reinforces the conviction and demonstrates that the Anglican Communion is committed to eco-mission. It shows how in between conferences some of the Anglican institutions or bodies continued to struggle with and work on ecotheological concerns. By looking at some of these views it will become clear how there are also implicit and explicit influences of Lambeth Conferences statements or resolutions on this work.

be referred to help in clarifying, amplifying and developing some of the most pertinent concepts accentuated by the Lambeth Conferences. As such, they also reaffirm that there indeed is an Anglican ecological wisdom and that it may be adequate to respond to current and future ecological challenges.<sup>214</sup> As we will see, Anglican ecological wisdom is, as a matter of fact, derived/constructed from or forms part of a plethora of concepts that have been fashioned, adapted, broadened and espoused by these conferences and forums as they seek the mind of God and (as the bishops often admitted) in interaction with other traditions and scholarly work.

It is, therefore, the view in this study that these forums in a way are critical parts of a broader maturation and distilling process of an Anglican ecotheological model as they *inter alia* function as conduits for decoding and transmitting what conferences such as the Lambeth Conferences identified as critical programs to be developed for and by the Anglican Communion. In order to do so, they must, therefore, reinterpret Lambeth Conferences statements into workable strategies and pragmatic approaches. Of even greater importance, for this study, is that these forums by decoding, interpreting and transmitting the statements of the Lambeth Conferences, they of course also contribute towards refining certain theological positions. For instance, they state clearly what should be the Anglican belief, ethos and praxis on not only global warming, or HIV and AIDs (just to mention but a few), but also on war. As this chapter will demonstrate within each statement or position issued by these forums there is a precise sense of coherence that underscore broad Anglican consensus on various issues, new strong covenantal agreements and a deep sense of communion. As such, these forums are a rallying point for wisdom on life together amongst Anglicans as they seek to grow together into deeper communion life.

In the second part of this chapter, the focus moves to specific contemporary *Anglican theologians* and their thoughts on ecotheology within current environmental

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<sup>214</sup> They form part of an ongoing process within the Anglican Communion whereby various provinces address ecological concerns informed by their own contexts and, in some cases, have formed these groups or forums to address issues that are of common concern in the individual provinces. For instance, in the case of ACSA, a 2011-2020 environmental vision (formally, The Anglican Church Of Southern Africa Environmental Plan 2011-2020) was produced as a guiding document that, in essence, offers a ten year strategic and practical approach to the implementation of an environmental plan. Clearly Anglican, the document states that its overarching principle is that the environment is embedded in all the Five Marks of Mission. It gives “impetus to the resolution taken at the 2009 Provincial Standing Committee (PSC), which states that: “The Province should act as the collective Anglican conscience, speaking on our behalf at appropriate levels, and offering resources that will energise the local church to ‘safeguard the integrity of creation, and sustain and renew the life of the earth’” (ACSA, 2011:1).



discourses and in shaping current and future contexts within the Anglican Communion.<sup>215</sup> For the purposes of this study a selection has been made that is representative of international, African and South African Anglican theologians. In discussing these theologians, the emphasis will be on how their thought have contributed or may in future contribute to an Anglican understanding of ecotheology rather than a detailed critique or comparison between their views. Their views will, therefore be discussed and elaborated on, specifically with a view to showing how they contributed or may contribute to bases for critical and important concepts, notions, images, perceptions systems and/or principles necessary for a theology of effective coexistence. In short, Chapter 5 will identify two additional broad Anglican sources besides the Lambeth Conferences in showing that there exists enough “tools” within the Anglican faith, ethos and praxis not only to *construct* an Anglican ecotheology, but also (the focus of the final section of the chapter and Chapter 6 below) to use such constructs to respond to human induced environmental disasters, including military activities, especially war.

With regard to Anglican Theologians, the first comes from perhaps one of, if not the most well-known contemporary one, Rowan Williams. As former Archbishop of Canterbury, Williams delivered several key speeches and wrote extensively on ecological theology or ecological issues.<sup>216</sup> Of interest to this study is especially how he views God’s relationship to nature from an ecotheological perspective and how that may help in formulating an effective Anglican ecotheology capable of addressing the negative impact of military activities on the environment. The other archbishop whose views will be important in this chapter is a South African one, the Archbishop of Cape Town, Thabo Makgoba. Makgoba’s perspective on the relationship between ecology and theology (with its African understanding and experience) in turn may help in shaping, deepening, concretising and firming the Church’s public prophetic

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<sup>215</sup> Chapter 5 simply argues that besides Lambeth Conferences’ obvious biasness towards an ecotheological *construct*. At least there are two further important sets of sources that also provides some concepts, notions, and models which represent Anglican ecotheological perspective. The first set of from Anglican forums can be classified as a broad notes from a compendium of Anglican statements issued at various times and levels of the organisation to clarify specific Anglican Communion (or ACSA) position on ecotheological concerns. The second set is derived from some Anglican theologians who fostered specific views on ecotheology as they content with various contexts.

<sup>216</sup> Rowan Williams has been selected also because he represents many current Anglican thinkers on this topic, specifically from the postmodern (in the liberal sense) perspective. Among the overview of scholarly contributions, Archbishop Anselm is the only one whose profile is included since unlike the others he is, of course, not a contemporary theologian, but worth including in the discussion nevertheless.

work in this area. Of great interest to this study is also how Makgoba's work and views within the ACEN helps shape the debate, perspectives and the mission of the Anglican Communion on ecotheology.

Two final voices that will be prominent within this chapter are those of Andrew Warmback, who, together with Cyprian Alokwu, wrote about the critical role of so-called oikotheology, both from African contexts and perspectives.<sup>217</sup> Both scholars insist that oikotheology as a theological construct is critical inter alia in redefining the power relations between God, humanity and creation. As will be shown, each of their views on oikotheology and its critical role on humanity's relationship with nature have both direct and indirect implications for ecotheological responses to the negative impact of military activities on the environment.

Having looked at the Lambeth Conferences, various Anglican forums and a number of Anglican theologians it will then be asked whether there is something like a *homogeneous Anglican ecotheology*. And, if so, is it an Anglican ecotheology capable of effectively responding to the negative impact of military/humanity on the environment? The answer to this question lies in clearly identifying the nature, character and the principles upon which Anglican ecological wisdom stands. In the last section of this chapter, therefore, this study argues that from the coterie of ideas discussed above there are observable principles and characteristics of Anglican ecotheology, that is, there are clear positions that form the Anglican character of ecotheology. These principles and characteristics is what this study claims should be the levee of an Anglican response to the negative impact of military activities on the environment. In other words, this chapter closes with a clear position, namely that there is an Anglican ecotheology and that its main function is to foster effective coexistence between and amongst members of creations with God, the Creator.<sup>218</sup>

The last part of this chapter shall argue that the relationship between God, humanity and nature redefines *all* relationships, including that between the military (i.e. SANDF) and the environment. If Anglicans assume that God is the originator of

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<sup>217</sup> Both Warmback and Alokwu's contributions are based mainly on their doctoral studies at the University of KwaZulu Natal (in 2005 and 2009 respectively) and, as such, they not only represent African voices, but also younger ecotheological Anglican voices.

<sup>218</sup> This should, of course, be understood in its own right and not as a position against or in isolation from other opinions expressed before or within other Christian traditions other than the Anglican. As a matter of fact, this study acknowledges that various opinions that forms Anglican theological responses to ecological crisis comes from, or are partly influenced by, other traditions and theological position and, even, sometimes, other faiths.

everything that was and is and, as such, has the freedom to enter into an inviolable interrelationship with humanity and the natural environment.<sup>219</sup> As stated repeatedly in this study, there is a sense in which everything in creation share in a mutual regularity of interaction and interfacing with each other, that is, all creatures that God created are co-dependent on each other; and, at the same time, they are all together and co-dependent on God. In other words, Anglican ecotheology portrays a God, who is not dependent on anything, always omniscient, omnipotent and eternally self-sufficient and self-content, yet having an intimate, ongoing and eternal relationship with the *oikos*. Finally as this study argues that the above notions are central to humanity/military's response to the negative impact of military activities on the environment it will then also be able to answer the question put so strikingly by Tim Cadman and Carol Bond (2014), but in relation to military activities and the environment namely, in all of this, "Where on earth is the Church?"

### 5.3. Worldwide Anglican Forums and Ecotheology

#### 5.3.1. Anglican Stewardship of Creation Congress (SOCC)

Following Resolutions 1.8 and 1.9 of the Lambeth Conference of 1998, the Anglican Communion convened a so-called Stewardship of Creation Congress (SOCC) in 2002 at Hartebeespoort Dam, South Africa. It was the first of its kind. Never before had the Anglican Communion given such detailed attention to eco-issues or made such public and far-reaching commitment to it. A clear theological road map and ecotheological discourse was hewed as Anglicans sought to find answers and formulate responses to rapidly growing ecological concerns around the globe. It was becoming clear that the traditional *dominion motif* was archaic, if not completely irrelevant in the context of contemporary human destruction of the environment, their depletion of non-renewable resources and the ever-increasing concern about global

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<sup>219</sup> Conradie refers to a series of questions that scholars still struggle with. He, for instance, argues that perhaps there are certain critical questions that need to be asked if we are to make critical headway into understanding who created what. Conradie goes on to say that one of the key questions that still bothers philosophers, scientists and theologians alike is "*whether the world was indeed created*". Thus, are we created in God's image or are we creating God in our image? Did God exist before God-talk emerged among humans? A second set of questions seeks to answer, the so-called "*how*" of creation. How should we understand God's action through history of the universe and through evolutionary history of humankind? A third set of question deal with *who* forms part of creation. The fourth question has to do with *why* the world was created. As Conradie emphasises: "This question allows for a teleological and eschatological line of inquiry." The fifth question has to do with "the meaning of the *activity* of creating." What does that entail? What is the origin of the material God used in creation? The sixth question have to do with "*what* was created." That is, we need to accept that God created a tapestry of different people and species and we need to celebrate and honour that.

warming. The global environmental context demanded a completely different missiological, prophetic and public agenda from the Church. It was clear from then on that it can and will no longer be “business as usual”.

The congress addressed three key aspects of the Church’s life. Firstly, it insisted that there is clear connection between theology/spirituality and the ecological crisis. Thus, the congress stated that, “Our planetary crisis is environmental, but it is more than that. It is a crisis of the Spirit and the Body, which runs to the core of all that we hold sacred” (SOCC, 2002:1). In the view of this Congress ecological crisis is, therefore, not just a geophysical or geospatial issue, but a spiritual and theological issue. For the Congress, there is also a clear link between the ecological crisis and poverty, greed, exploitation of the renewable and non-renewable resources, globalization, global warming and the climate change.

Second, the Congress insisted, the ecological crisis is a public, prophetic and missiological issue. It was argued that the marks of the current planet crisis are, “...deep poverty: impoverished people, an impoverished Earth” (ibid.). The global ecological crisis is characterised, thus, not just by abject poverty, but by the stripping of the resources of the planet, a bleeding and exploited earth with meagre and disappearing non-renewable and even renewable resources. It is deemed necessary by the Congress that, in order to adequately respond to these global ecological crisis, the Anglican Communion should a) boldly redefine and re-examine its *theology*; b) redefine and reprioritize its mission and ministry to include eco-concern issues; and c) should effectively and adequately address the ecological crisis in whatever form or shape it confronts it. Hence, the Congress concluded by reminding the Anglican Communion that they are and should form part of global efforts and, as such, “[a]s people of faith, Christ draws us together to share responsibility for this crisis with all humanity”.<sup>220</sup>

Third, the Congress’ declaration included a few very important statements as it sought to pragmatically approach some of the issues it has referred to. For instance, in one of the Congress it stated that it is required of “[a]ll members of our congregations to understand that God calls us to care for the creation by making our

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<sup>220</sup> Ibid. See also the call “[t]o actively support initiatives in all Churches and communities that are concerned with the planetary crisis” and “[t]o help publicize and network information, developments, events, publications and all sources of knowledge among our friends, neighbours, congregation members, Church leaders, and government officials” (SOCC, 2002:2).

communities and environments better places for the next generation than they were in our lifetime” (2002:2). As part of the conclusion they reminds the church that, “Christ has no hands but ours, and he calls us to offer ourselves to share in his work of healing and reconciliation so that all creation may know that” (2002:3).

There are a further thirteen bulleted suggestions of how environmental crisis can be managed. Two are critical to this study, namely the second one and the tenth. The second statement speaks to the seamless combination of prayer and action, theological reflection and praxis – worship and mission – by calling for the Anglican Communion to be encouraged, “[t]o bring prayers and actions concerning ecology, environmental justice, human rights, and sustainable development to the forefront of public worship as well as private and corporate reflections on the Holy Scriptures” (SOCC, 2002:2). Interestingly, following this Congress, the Anglican Communion produced a series of booklets celebrating the so-called Season of Creation. These form a liturgical guidebook that provides congregations with the rationale for, practical know-how and an approach to the worship and homilies during the Season set aside in the lectionaries as a “green season”. The tenth statement calls on the Church “[t]o encourage and support public policies that reflect the principles of sustainable community” (ibid.).

The Declaration echoes calls for a kind of love and fortitude that South African theologian Nico Koopman speaks of when he insists that in our practice of theology (i.e., public theology) we must reflect on God’s love for humanity *and the rest of creation*.<sup>221</sup> Thus, the Congress insists that the Anglican faith and action must reflect Christ reconciling work – that is, God’s love. Nico Koopman’s work becomes helpful here in that he quotes James Gustafson, who identified “four varieties of moral discourse” that can engage with four different spheres of society: the political and economic spheres, civil society and the sphere of public opinion-formation. The four

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<sup>221</sup> Koopman reminds us that public theology reflects on the love of the Triune God for the world. This love is expressed in the *magnolia Dei*, in other words, in the acts of creation, sustenance, care, election, and calling, i.e., the acts of God the Father/Mother/Parent; in the acts of reconciliation, salvation and liberation of God the Son; and in the acts of renewal, fulfilment and perfection of God the Spirit. This Triune work establishes, confirms and actualises the dignity and worth of all humans *as well as* that of the rest of creation. God’s love for the world, which comes to expression in the *magnolia Dei*, does have meaning, significance and implications for all dimensions and terrains of life, from the most private, personal and intimate to the most public, open, social and cosmic. At its heart, says Koopman, Christian theology is public theology since it reflects on the love of the God who is at work *in all spheres of life*. Moreover, the caring, liberating and renewing work of the Triune God does have dignifying implications for the whole of creation, for all of reality (see Koopman, 2010a:123, also see Koopman, 2009).

theological discourses to engage with society as identified by Gustafson are the “prophetic discourse, narrative discourse, ethical or technical discourse and policy discourse” (see Koopman, 2007:198-202). Clearly, the congress shares the conviction that the Church has a public theological task and needs not to be shy to influence public opinion and public policy and, in so doing, to encourage and promote sustainable communities.

Having looked at the first contribution from an Anglican Congress the next subsection look at another important forum, namely the Anglican Communion Environmental Network (ACEN).

### **5.3.2. Anglican Communion Environmental Network (ACEN)**

Following the Eleventh Anglican Consultative Council<sup>222</sup> (or ACC-11), held at Dundee in 1999, that worked to align the Anglican Communion with the Lambeth Conference of 1998, especially Resolutions 1.8 and 1.9, the ACC-12 meeting in Hong Kong in 2002 finally recognised the ACEN as the official environmental network in the Anglican Communion.<sup>223</sup> Thus, the views captured in its reports or publications represent a diversity of Anglicans’ outlooks on eco-issues. In the paragraphs below some passages from various reports of ACEN demonstrate how it serves as a leading forum within the Anglican Communion on environmental challenges. Its main task is to stimulate, initiate, orchestrate, direct and shape the strategic discourse on ecocare within the Anglican Communion. As such, it serves as a tool used to set the agenda for, or at least to influence discourses and policy

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<sup>222</sup> Meeting every 3 or 4 years, the Anglican Consultative Council was established in 1969. With the Lambeth Conferences and the so-called Primates Meeting, it constitutes one of the thfour so-called Instruments of Communion, within the Anglican Communion. Its members consist of members of the laity, clergy and bishops and its aim is, according to its constitution, to “advance the Christian religion and in particular to promote the unity and purposes of the Churches of the Anglican Communion, in mission, evangelism, ecumenical relations, communication, administration and finance” ... as well as to “develop as far as possible agreed Anglican policies in the world mission of the church.” The ACC also encourages the communion’s autonomous provinces to share resources to execute Church policies. The ACC also guides the work of 10 thematic so-called networks in the Communion, one being the ACEN, the environmental network referred to in this section. For this and more on the ACC, see the Episcopal New Service, online at: <https://www.episcopalnewsservice.org/2019/04/27/what-is-the-anglican-consultative-council/> (accessed: 16 June 2019).

<sup>223</sup> Its main function or aim was to *inter alia*: a). To encourage Anglicans to support sustainable environmental practices as individuals and in the life of their communities; b). To provide information about policies embraced by synods, councils and commissions, and especially by the instruments of Unity; c). To support local initiatives by providing information about ideas and best practices developed around the communion; d) To share information about resources and initiatives that may be of value to Anglicans everywhere. For more see <https://acen.anglicancommunion.org/about-us.aspx>.



discussions in all four different public spheres listed identified by Koopman and Gustafson (in Section 5.3.1 above).

#### 5.3.2.1. *The Canberra Statement*

One of the first most exceptional reports published in ACEN is the Statement to The Anglican Communion from The Anglican Communion Environmental Network meeting held in Canberra, Australia, in 2005. After the meeting a statement was released by the ACEN that stated that it “met in the name of Jesus, the incarnate word of God”, whose divine coming amongst them compels the whole church to “take seriously the whole created order made sacred in Christ.” The Network went on to remind the Church that,

He [Christ] is the image of the invisible God, the first born of all creation; for in him all things in heaven and earth were created ... all things have been created through Him and for Him (Col.1: 15-17) (ACC, 2006:550).

In using this image of the cosmic Christ, the ACEN not only affirms the church’s belief in the cosmic Christ as also declared in Resolutions 1.8 and 1.9 of Lambeth 1998, in essence, it reaffirmed the Anglican belief that Christ is the active *logos* and the *Sophia*, central to the continuity in creation.

“*The faith that moves us.*” Under this heading the meeting expresses what could be argued as the essence of its understanding of the Anglican ecological theology, that which defines the baseline, the fundamental position, namely the stewardship responsibility of the whole church of God:

Holy Scriptures reminds us that “the earth is the Lord’s and everything in it” (Psalm 24:1). All of creation belongs to God, not human beings. We are part of the created order and our first calling by God is to be stewards of the earth and the rest of creation (Genesis 1:28-29). God has called us to stewardship of the world to ensure that it remains faithful for the future (in ACC, 2006:550).

There is a sense in which the ACEN defines and sets as fulcrum for the cardinal role or mission of the church catholic within these scriptural ambits while, at the same, it teases out a specific ecotheological position. Clearly, for the ACEN, the basis for the Church’s approach to ecocare is an understanding that God created both humanity



and the rest of creation – all are part of the created order. In other words, humanity is part of creation as creation is part of humanity. Humans are in creation as creation is in humanity – one is not worth more than the other – all are part of the whole. They are interdependent as they depend entirely on God.<sup>224</sup>

*Stewardship of creation.* Addressing the question of responsibility over creation, the ACEN simply affirms that, “creation belongs to God” and that humanity is called to play a role of “stewardship of the world”. Whereas, God is independent and does not depend on humanity and creation, God nevertheless expects humans to take care of God’s creation. Humanity and creation, however, depend on God in order to flourish. But, creation depends on humanity to do well and prosper just as humanity also depends on creation to live, grow and blossom into full humanity.

*Sin as violation.* The meeting also deliberately recognised and addressed the question of sin within the discourse on ecocare, or rather, the lack of it.

We are becoming increasingly aware that the world is being harmed by us and we know how to eliminate the harm we are doing. This is a breaking of the most fundamental commandments known to us, in that we are knowingly causing the degradation of the world’s ecosystems out of our greed and selfishness, rather than living with and protecting the design that issues from the Creator’s generosity. Adam (humanity) is explicitly told to be content with what is rightfully allocated (Gen 2:8) and not be tempted to take that which is appropriately denied. Ignoring this injunction continues to be our abiding sin. It is one matter to act out of ignorance, it is quite another to act out of wilfulness. *Wilfully causing environmental degradation is a sin* (in ACC, 2006:550) [my italics – LMM].

The network admits that “greed and selfishness” are causal to the breaking down of the relationship between humanity and the natural environment. The physical result of such breaking down is the “degradation of the world’s ecosystems.” They argued that the perpetual ignorance of humanity’s actions or the perpetual willful destruction of the environment is nothing else but an “abiding sin,” meaning, continuous violation

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<sup>224</sup> A view aptly expressed by the World Council of Churches, “Creation has been misused and we face threats to the balance of life, a growing ecological crisis and the effects of climate change. These are signs of our disordered relations with God, with one another and with creation, and we confess they dishonour God’s gift of life.” See the 10<sup>th</sup> Assembly of the World Council of Churches, November 2013, para 2.

of “created order” is but “Sin.” In the network’s view this shortcoming is the results of the failure by Anglican’s worldwide to inter alia uphold the fifth mark of mission (as adopted by the ACC in 1990, see Section 4.5.1 above), which is “to strive to safeguard the integrity of creation and sustain and renew the earth.”

*The eschaton.* As could be expected, the Canberra meeting expresses its views on what it termed, “our hope in the Risen Lord.” It states,

If anyone is in Christ, there is a new creation, everything old has passed away, see everything has become new” (1 Cor. 5:17). The mystery of His creation is still unfolding and, watching and waiting in hope, we call on the whole Church to respond ... We must take the lead from the Holy Spirit to be instruments in the renewal of that “whole creation” which has been “groaning in labour pains until now (Rom. 8:22) (in ACC, 2006:551).

Clearly, according to ACEN 2005, what is now needed is that the stewardship given to us by God be proclaimed and acted upon.

#### 5.3.2.2. *Final Report, Lima Statement and Action Plan*

The second important contribution made via ACEN was that of Bishop George Browning during the ACEN meeting Lima, Peru, from the 4<sup>th</sup> to 10<sup>th</sup> August 2011. Reflecting on the theme of their meeting, namely “Crisis and Commitment,” Browning argued that two concepts are critical for future considerations on ecological care, namely sustainability and Sabbath. According to Browning, “[b]elieving that God is sovereign within creation breaks down ownership by particular tribal groups. We are taken beyond family, tribe, or national allegiance. All humanity is bound together within the totality of the created order” (Browning, 2012:19, cf. ACEN, 2012).<sup>225</sup> In his view, the sovereignty of God and God’s presence in creation breaks down all divisions that characterises ecological and spiritual issues bedevilling the relationship between humanity and creation.

In a similar way, Browning argues, the Sabbath has far-reaching meaning and purpose, much more than just a day of rest for God. “Sabbath celebration is a celebration of the totality of life. The integrity and value of each individual part is

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<sup>225</sup> In other words, in George Browning’s view, God’s presence in creation restores broken relationships, be they real or perceived, historical or cultural, physical or ecological, inherent or learned (cf. Browning, 2012: 20).

celebrated but, more particularly, the focus of celebration is each part finding its fulfilment through harmony within the whole” (Browning, 2012:20). Besides the fact that the biblical theme of Sabbath insists that not only humans should rest, it also insists that the rest of creation, especially productive areas used for subsistence, should lie unused. In the context of this study military organisations such as SANDF will do well to consider Sabbath concept as part of ecological sustainability program particularly, in training areas that are often subjected to relentless destruction due to year round, ongoing training.

Being from Australia, Bishop Browning goes on to challenge Australian government policies that allow mining to violently violate creation. In his view, such actions undermines the “profound truth” as revealed in the crowning of creation by God through the Sabbath. He argues that “[t]he creation story recognises the fact that we are a violent people who crush the earth and one another, and yet our vocation is to be the keeper, the good shepherd, towards each other and towards the whole created order” (Browning, 2012:20). In his view, the challenge is not just theological, that is, refusing to recognise the theological imperative of the Sabbath. Even more disturbing is, he argues, denials of the existence of the issue. “The first step is truthfully to recognise the problem. At the moment there is strong denial that our activity is causing violence to the created order. By recognising the problem we can work on the solution” (ibid. 21). Browning concludes: “The creation narrative – the Sabbath narrative – is not simply a narrative that has meaning for all people regardless of faith” (ibid.).

### 5.3.2.3. *Lusaka, ACC 2016*

In a report authored as part of the resolutions taken at the 16<sup>th</sup> meeting of the Anglican Consultative Council in Lusaka, Zambia (8-19 April 2016),<sup>226</sup> the biblical

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<sup>226</sup> The Anglican Consultative Council which is one of the four Instruments of Anglican Communion was created by Resolution 69 (3) of Lambeth Conference of 1968. the aforesaid resolution states that the ACC shall *inter alia* “...develop as far as possible agreed Anglican policies in the world mission of the Church and to encourage national and regional Churches to engage together in developing and implementing such policies” (Lambeth Conference 1968:20) [cf. the role of Lambeth Conferences in Section 4.4]. The ACC is the most well represented group of the four, it is made of archbishops, bishops, priests, and laity of all genders and from most parts of the Communion. Its tasks is to ensure that resolutions, decisions and directives from the Archbishop of Canterbury, the Lambeth Conferences and Primates Meeting are crystallised and made translated into workable objectives for provinces, dioceses and parishes. Thus, the main role of the ACC within the Anglican Communion is to “facilitate the co-operative work of the churches of the Anglican Communion, ensure that they exchange information between the provinces and churches, and help to co-ordinate common action. It advises on the organisation and structures of the Communion, and seeks to develop common policies with respect to the

concept of stewardship and the interrelationship between humanity and creation again featured:

The concept of stewardship has been important when considering human responsibility for creation. The early chapters of the Book of Genesis point to creation as the gift of a good and caring God. The God of this remarkable and interdependent creation has the character of the benevolent care and kindly oversight of the ancient tradition of the shepherd King (quoted in ACC, 2018:37).

As a matter of fact, the Council said,

Human beings, as created in the image of God, are given responsibility to care for the earth and its creatures. As such the human vocation is to follow the pattern of the care and delight in creation of the God whose image they bear. The human vocation as a steward of the garden of creation is a delegated responsibility from a good and kind God. Stewardship is an activity and calling that requires a close, respectful and responsible relationship with the earth and all living things (ibid.).

In their view the model of stewardship is helpful not only in relation to the care of creation but more so as a framework for relations within the Anglican Communion.

At the same ACC meeting, the Rev Canon Jeff Golliher argued that, “Our lives are shaped by behaviors and values that drives us as a people, and drives a wedge between God’s creation and us” (Golliher, 2016:3).<sup>227</sup> He continues:

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world mission of the Church, including ecumenical matters.” As part of the four Instruments of the Anglican Communion its main task is to deepen the understanding of the Communion and it is an important tool and base for the building up of the fellowship of Anglican Churches. It also showcases the diversity of what constitute Anglican Communion as part of the broader worldwide body of Christ. ACC provides a platform for the Anglican Communion to display its gifts, skills, knowledge, graces and frailties. Like the Lambeth Conferences and Primates Meeting it is designed for and facilitate open communication, conversation, and consensus throughout the Communion. It provides a space for the Anglican leadership to the wisdom of God for a deeper fellowship and faithful witness for Christ in the world. For more information go to: <https://www.anglicancommunion.org/structures/instruments-of-communion/acc.aspx>. Accessed on the 10.11.2020 07:17

<sup>227</sup> Golliher is the Program Director for the Environment and Sustainable Communities at the Anglican Communion Office of the UN/New York.

*The world needs us to be the church in ways that express the power of the Holy Spirit at an unprecedented time.* This involves more than advocacy and activism. It includes deeper levels of pastoral guidance, innovative visions of financial and environmental stewardship, and strategic planning on every level of the church based on creative ways of organizing ourselves with spiritual and ecological vision. The world is desperately looking for faith in God, confidence in our institutions to carry us through this crisis, and truthfulness about the realities of life (ibid., 6) [italics in original].

Thus, Golliher reemphasised the importance of stewardship on creation. He aptly stated, “The fact of our ecological diversity means that there are many different ways to be good stewards of God’s creation” (ibid., 7). However, this kind of diversity is not a reason for division, but a source of unifying strength. The irony is that, strengthening this diversity – building up the sustainability of the congregations, communities and ecosystems where we live – will also strengthen our unity as the Anglican Communion, says Golliher.

#### 5.3.2.4. *Five Marks of Mission*

The ACC-6 of 1984 produced a concise statement on church mission aimed at encouraging all 38 provinces [there are currently over 40 provinces] of the Anglican Communion to engage in church mission.<sup>228</sup> This new initiative (i.e. church mission) was in many way a departure from colonial missionary work that was associated with colonialists’ agenda of conquering, plundering resources of colonies, and oppressing local populations. It is an initiative that recognises that the Anglican Communion is a huge untidy and yet life-giving, diverse and united body. Thus, its mission is just as vast and diverse in that it must give attention to global issues facing the church, that is, at least 180 million Anglicans in 164 countries. It was clear even then that the expanding global population, poverty, depletion of renewable and non-renewable

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<sup>228</sup> Zink claim that not up until the 1963 Anglican Congress held at Toronto and whose main aim was to make a clarion call to all [the then fragmented, fractured and barely coordinated] mission organisation to “envision a new way of thinking about what it means to be a global Communion in the service of mission” (Zink, 2017: 146). In essence, until then there were no centralized Anglican Communion missiological bodies, no common vision, and common interest instead competing mission agencies with different agendas

resources, global political instability, increase in militarism, etc. requires a different approach.

Initially there were only four Marks of Mission<sup>229</sup> adopted by ACC-6, namely: 1). To proclaim the Good News of the Kingdom; 2). To teach, baptise and nurture new believers; 3). To respond to human need by loving service; and 4). To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.<sup>230</sup> The ACC-6 report put more emphasis on a transformation that leads to a new community. The agenda of ACC-6 was clear, as Zink noted: “First, there is a clear connection made between mission and church with the introductory statement: ‘the mission of the Church is...’. Second, it is clear from the rest of the report that these aspects of mission were seen in sequential order: a person is evangelized, baptized, nurtured, and taught, and then one works to respond to their needs, and then works with them to transform society” (Zink, 2017: 152). This four Marks of Mission were eventually adopted by the Lambeth Conference of 1988.

However, having appreciated the theological and missiological implications of the global ecological crisis and aware of the inadequacy and limitedness of both the definition and meaning of church mission, as well as the inadequacy of the four Marks of Missions to address environmental issues, the ACC of 1990 (ACC-8) added the Fifth Mark of Mission, which specifically focuses on the “care for creation.” The Fifth Mark of Mission reads: 5). To strive to safeguard the integrity of creation, and sustain and renew the life of the earth (Walker 2011:101). During the adoption of this fifth Mark of Mission, the ACC-8 stated: “We now feel that our understanding of the ecological crisis, and indeed of the

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<sup>229</sup> Jesse Zink says that although the Five Marks of Mission as are universally known in the Anglican Communion, never ones were they ever called Marks of Mission by the ACC-6 and ACC-8. The first time similar words were used it was in the report of the General Synod of the Church of England in 1994. The Bishop of Litchfield made reference to ‘the broad Anglican understanding of the five marks of mission (Zink, 2017: 157). Zink continues, “By February 1996, General Synod debated Signs of Life, a report that offered a mid-point review of the Decade of Evangelism in the Church of England. In the opening pages of the report is a list headlined ‘The Five Marks of Mission’, which then presents each, setting them off in large type. As near as it is possible to tell, this is the first time the mission definition appeared in print under this title. But it is not a direct quotation of the ACC definition” (ibid.).

<sup>230</sup> See *Bonds of Affection-1984* ACC-6, p. 49 [publisher and date of publication not identified]. It must be noted that this “Marks of Mission” are a subject of intense debate and creative missiological work within the Anglican Communion. In fact, they are sign posts of much of the deliberations about where the church should focus in terms of its work. At the same time there is fierce debate about their efficacy, relevance, durability, broadness (e.g. ecumenicity) and auditable outcomes within and outside the Anglican Communion. Nonetheless, this study steers clear of these debates as they do not serve its ultimate intent.

threats to the unity of all creation, mean that we have to add a fifth affirmation.”<sup>231</sup> Zink says that, “It is difficult to reconstruct what transpired to produce the additional ‘affirmation’ in the mission definition, though it again appears to be a cross-cultural process” (ibid., 155). According to Zink, at ACC-8 delegates were invited to reflect on their experiences and as discussion evolved and developed the fifth affirmation focused on environmental issues was included as part of the four affirmations. Since ACC-8 it has become clear to the Anglican Communion that one of the key responsibilities of the current and future church is to care for creation.

From then onward various provinces adopted them as template for their mission work. This Five Marks of Mission featured prominently in the reader issued to Bishops on their arrival at the Lambeth Conference of 2008. However, some provinces and dioceses did not seriously consider them until at least, according to Archbishop of Armagh, The Most Revd Dr Richard Clarke, there were much deliberation on “their implication to the church mission” at the ACC-16 in Lusaka. Commenting about his experience and lessons learned at ACC-16, the Archbishop of Armagh made a clarion call that, “In whatever way we can, we have to take responsibility for our use of creation, not simply for future generations here in this country but also for present generations in other parts of God’s world today. We can make a difference, in simple ways but also with the way we order our lives.”<sup>232</sup>

Clearly, the aim of this fifth mark is, as it states, to “safeguard the integrity of the earth”, meaning, it is first and foremost about the protection of the natural environment for nature’s sake. This is explicitly anti-anthropocentric tendencies. The first part of this vision statement aims at protecting the earth for earth’s sake, nothing more, and nothing less. Secondly, to ensure that the earth is sustained and preserved for both current and future generations. And lastly, participate in programmes that helps in promoting with its renewability. In other

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<sup>231</sup> See *Mission in a Broken World-1990 ACC-8*, p. 101.

<sup>232</sup> See his presidential address titled ‘Applying the Five Marks of Mission’ at the Armagh Diocesan Synod in the Alexander Synod Hall, Church House, Armagh on Tuesday 18th October 2016. Released by the Church of Ireland Press Office. More information on: <https://www.ireland.anglican.org/news/6697/> (Accessed 11/11/2020).



words, one key mission of the church is to protect renewable resources while avoiding and preventing others to exploit and abuse non-renewable resources.

Equally, there are few challenges that the Fifth Mark of Mission places upon the church. Firstly, it reminds Anglicans that the earth belongs to the Triune God (cf. Psalm 24:1) and that the church is responsible for its care as part of its mission and calling. Secondly, it highlights the importance of rethinking our theology of relation to creation, that is, we need to replace the *dominion motif* with the equality or *ecothological motif*. Thirdly, this Fifth Mark of Mission marks welcome evolutionary Christian thinking within the Anglican Communion in terms of how provinces relates to and work with other agencies, ecumenical bodies, and other faiths in tackling issues of the environment. Fourthly, the Fifth Mark of Mission reminds the church of the need to find creative and innovative ways to incarnate, to embody, and journey together with the rest of creation. Lastly, it challenges all churches of the Anglican Communion to actively invest their resources, time, finances, skills, and knowledge in promoting ecotheological perspectives on humanity's relationship with the natural world.

Having said that, it must be noted that these Five Marks of Mission have a direct impact on ACSA's interest in environmental care. The Green Anglicans movement is an offshoot of the Fifth Mark of Mission. As their portal shows, with the awareness, advocacy, and actions around ecocare increasing, dioceses created officials desks/networks in response. The provincial Environmental Network of the Anglican Church of Southern Africa was founded in 2004 with Bishop Geoff Davies as chair.<sup>233</sup> Following these developments, two Diocesan networks were formed Jin Johannesburg, Natal, St Marks Diocese in Limpopo, Diocese of Cape Town etc. The network became a movement under the name

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<sup>233</sup> It must be noted that Bishop Geoff Davies is the most preeminent forerunner (probably a pioneer) of ecocare advocacy within the ACSA. He started this work as far back as the 1980s campaigning in various Bishop's Synods Provincial Standing Committees of the then Church of the Province of Southern Africa (CPSA) before it was called ACSA. Actually, as he always narrates at first this issue was brushed aside because at the time the big issue was the struggle against apartheid. It was also not an urgent issue for the majority of black people who were living in abject poverty. In the CPSA view there was no correlation between poverty and environmental care. He persisted until the CPSA listened and offered him necessary resources and help to pursue this vision. Subsequently he became *inter alia* the founding member of South African Faith Communities Environmental Institute (SAFCEI). SAFCEI is an interfaith environmental care network consist of major religions of South Africa. The main aim of SAFCEI is to raise environmental awareness. To promote environmental responsibility and action; facilitate and support environmental advocacy; confront injustices and advance eco – and socio – economic justice; and influence and formulate environmental policies and ethical guidelines. He is currently the patron of SAFCEI. For more information go to: [www.safcei.org.za](http://www.safcei.org.za)

of “Green Anglicans” and has now spread to Central Africa (Malawi, Zambia, Botswana, and Zimbabwe), Kenya, DRC and Portugal. This is how they describe themselves, “Green Anglicans is a movement started by the Anglican Church of Southern Africa which is focused on empowering, encouraging and holding the church accountable in caring for the earth that God has graciously placed us in.”<sup>234</sup>

The **vision** of the Greens Anglicans is to ensure that all churches understand, promote, and strive for the integrity of creation. It goes, “A church which is striving to safeguard the integrity of creation and sustain and renew the life of the earth” (ibid.). The **mission** of the Green Anglicans movement is to: Resource and inspire Anglicans in the spirituality of Caring for Creation, inspire and encourage individuals to live sustainable lives, inspire and equip Churches and Dioceses to practical actions as Earthkeepers; and challenge and network individuals, Churches and Dioceses to prophetic acts of advocacy. In terms of their theological basis, Green Anglicans states, that “Our work must flow from a love of the Creator and all that God has created. We connect our work to Biblical principles” (ibid.). In short, their work is informed by how they interpret and decipher the love of God as clearly depicted and represented by His love for creation. It is also based on the inviolable principles (laws) found in the Bible which states what should be the relationship between humanity and the natural environment.<sup>235</sup>

In a way, the Five Marks of Mission became a clear indication of the Anglican Communion expressing “commitment to, and understanding of, God’s holistic and integral mission”<sup>236</sup>. The mission of the Church is the mission of Christ” (ibid.). Simply put, the Five Marks of Mission are a simple “practical checklist” of how provinces, dioceses and local parishes are close to an integrated, holistic,

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<sup>234</sup> For more information please go to: [greenanglicans@gmail.com](mailto:greenanglicans@gmail.com)

<sup>235</sup> This is a clear demonstration of how the Fifth mark of Mission has influenced and impacted the life of the ACSA and beyond. Sadly, due to lack of space it is not possible to discuss the theological implications of the visions and mission of Green Anglicans to ACSA or the rest of the Anglican communion especially in the light of the fact it seems to be a growing movement with influence in at least two continents.

<sup>236</sup> This Five Marks of Mission are in a way to Anglicans more than simple statements of intent or mission statements, instead they are visionary statements for they define how Anglicans should interact with life on daily basis. Hence, the emphasis by the ACC-8 that this “marks of mission” are not cast in stone but rather are and should be subjected to changes or amendments as and when the Anglican Communion deem necessary. In other words, the overall Five Marks of Mission helps the church to focus on its mission and calling and while the last mark (fifth mark) introduces a new way in which humanity should/must relate to the environment.

and pragmatic approach to mission. As David Walker opined these Five Marks of Mission serve to “guide the Church towards identifying programmes of action to which all who would self-identify with the Christian faith can be called as both the agents of mission and the objects of mission” (Walker 2011: 101). A question could be asked, though, as to what does Fifth Mark of Mission mean to the ACSA and how is it being implemented?<sup>237</sup>

### 5.3.3. The Importance of these Forums

In brief, the above forums offers the following. First, they provide the Anglican Communion with a platform from where members offer some valuable input towards the construction of an Anglican ecotheology. As will be seen, each forum demonstrated how the Anglican Church is committed to a theology that promotes a sense of integrity, dignity and worth toward ecosystems. They also express a deep sense of the value that ecotheological constructs places on the environment. And, such an intense commitment and fortitude to everything ecological is precisely that which and on which the third ecological generational motif, or *ecotheological construct*, is premised.

Second, these global Anglican forums argue that it is upon this prism, that the Anglican Church continues to offer certain gifts to the world, namely Anglican beliefs (doctrinal positions), ethos (traditions and liturgical practices) and praxis (public and social engagement or a strong prophetic role). These gifts have in many ways become the habits, attitudes and approaches to ecclesiastical mission. In the context of this study, they are moral and ethical compasses that guide the Church on how to

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<sup>237</sup> The following are an in-exhaustive list of programmes and projects ACSA is involved in response to the Fifth Mark of Mission. 1). The ‘Season of Creation’ was launched, promoted and celebrated within the ACSA annually. There is ongoing work done through workshops, retreats, and bible studies to encourage enthusiasm and love for creation. To this end there are various empowerment programmes for youth, women and men’s guilds, and children. 2). Local dioceses and parishes have increased their commitment and work environmental awareness and care. The Fifth mark of Mission has been adapted to suit local context and accelerate ecocare. 3). The Province and dioceses have an environment desk and/or environmental coordinator, with dedicated budget, staff, and committees. 4). Dioceses produce resource material and share them on the provincial and various dioceses websites. 5). The province has a dedicated eco web page on the ACSA website to share lessons learnt and provide further guidance. 6). There is an annual ACSA Environmental Network workshop for diocesan coordinators. 7). The ACSA Provincial Office have standing formal working relationship with the ACEN. 8). Promote environmental action at parish level through the establishment of eco-congregations and/or A Rocha groups and Green Anglicans. 9). The ACSA Environmental Network have established working relationship with SAFCEI and other NGO that support and promote environmental advocacy. 10). The Archbishop and some of the leadership contribute immensely in various international forums dedicated to addressing environmental issues. For more information on this, see: <http://www.greenanglicans.org/wp-content/uploads/2013/08/CARING-FOR-CREATION>

contribute to and fulfil the *missio Dei*, also where the Church or its members find themselves within the DOD and SANDF context. This section, thus, demonstrates how, through some of these Anglican forums, the Anglican Communion is able to calculatedly and persistently contribute towards the discourse on and, via that, to the effective coexistence between humanity and nature.

Third, for the purposes of this study, these forums argue toward an Anglican ecotheology that is predisposed toward and resourced to provide lasting, adequate responses to the impact of war on the natural environment and offers an ecotheological baseline for realising the possibility of the coexistence of the military and the natural environment. In other words, it is this predisposition to an attitude of care and the inclination to effective coexistence reflected in ecotheological views scattered throughout Anglican intellectual bank, as also found in the above global voices, that draws this study to the conclusion that ecotheology may offer critical guidelines within the environmental management efforts of the DOD. In this way, it can, to use the terms of the title of this study, contribute to finding an adequate (theological-ethical) response to the impact of military activities on the environment.

#### **5.4. Individual Global, African and South African Anglican voices on Ecotheology**

##### **5.4.1. Rowan Williams**

Rowan Williams, the former Archbishop of Canterbury (2002-2012) and spiritual head of the worldwide Anglican Communion is one of the most prominent Anglican leaders who has made valuable comments about the implications of the Christian faith to eco-issues, but also with regard to military activities, in particular use of weapons. Williams was one of the few leaders of the church who boldly advocated for eco-justice and ushered in deep reflection on role in eco-destruction. Below follows some of his central ideas and concepts on the nature, content and critical role of theology in issues such as ecology and (especially, nuclear) war.

##### *5.4.1.1. Williams on the Relationship between God, Humanity and Creation*

In Rowan Williams' view there is an irrefutable interrelationship between God, humanity and the rest of creation. He argues that a failure to recognise and see this as critical in our interaction with nature always results in a moral, cultural and

spiritual crises. In his address at Operation Noah's Ark First Annual Lecture of 2009, the former archbishop, for example, says,

The nature of that crisis [the climate change crisis] could be summed up rather dramatically by saying that it's a loss of a sense of what life is. I don't mean "the meaning of life" in the normal way we use that phrase. I mean a sense of life as a web of interactions, mutual givings and receivings that make up the world we inhabit. Seeing this more clearly helps us dismantle the strange fictions we create about ourselves as human beings. We are disconnected and we need to be reintroduced to life. (2009b: no pages)

Williams, continues reflecting on an appropriate response to this crisis:

Our response to the crisis needs to be, in the most basic sense, a reality check, a re-acquaintance with the facts of our interdependence within the material world and a rediscovery of our responsibility for it. And this is why the apparently small-scale action that changes personal habits and local possibilities is so crucial. When we believe in transformation at the local and personal level, we are laying the surest foundations for change at the national and international level. They are not two alternative paths but aspects of one essential impulse, the restoration of a healthy relation with our world (ibid.).

And, at the core of Williams' theology is this:

... how we express and activate our relationship with the creator, our reality as made in God's image. In this way, the creator has joined together the sacredness of human life with that of life itself. There is no way in which we can grasp human dignity and value it independently of human life's involvement with all other life, vegetable and animal – the variegated life of the rain forest as well as the multiple species of pollinating bees (ibid.).

A similar train of ecotheological thought is recognisable in Williams' reference to the sociological implications of relations found in the triune God. In his view, the Trinity is made of three divine persons *and lots of human persons* and so "God and Humanity"

are, in his words, “a bit like each other” (Williams, 2008, no page). Williams, furthermore, avers

[t]he Church is as it is because of God's being as God is, in Trinity. And thus the Church is as it is to be a manifestation of God's life, a life in communion. What is basic in everything is Agency acting in interdependence, in relationship, in mutuality, but the created order is always at risk of losing that interdependence, and human beings are very particularly at risk of forgetting their interdependence (ibid.).

It must be stated again and again that theology has already struggled with issues pertaining to human interaction with the earth-*oikos*, but it has not ventured into this field to the extent that it has on other subjects such as climate change, globalisation, et cetera. Yet, the task of the Church is to be brave and courageous enough to confront injustice anywhere and everywhere. As Archbishop Williams said in a sermon at an ecumenical environmental service in 2009,

Somehow our deliverance into joy and thanksgiving, into reconciliation with God and one another spills over into the reconciliation and the transfiguration of the whole world we're in. Our liberation is the world's liberation. Good news for us should be good news for the whole of God's world. So for us to be sharing good news with the whole human race and the whole world in which and from which it lives, is for us to be set free first of all. Set free from the myth that somehow human beings really exist somewhere else than in the world as it truly is. That somehow we're in charge. ... We need to be delivered from that, we need to be delivered not only from untruth but from fear. The fear that if we take steps of courage and generosity in relation to the world and to one another somehow we will make ourselves a little bit less comfortable (2009c: no date).

In the same sermon, Williams encourages the Church to get involved and make some radical changes: “What we have to say is in the sharing of good news there is life for us, life for our neighbours, life for the creation in which God has placed us. And that is something for joy not fear” (ibid.). Speaking about weapons of mass destruction and their power to destroy the environment Williams says that “

[t]here are no victories in human history without their element of tragedy. Victory in human affairs always means that someone has lost ... sometimes the victory has been gained at the price of such violence that we have to say that everyone has lost. Those who have won the conflict have lost some dimension of their own life, their own welfare and integrity (ibid.).

Referring to the atomic bomb dropped on Nagasaki during WW II, Williams laments how its effects on “*an entire environment, natural as well as cultural ... physical and psychological*”<sup>238</sup> left attackers and survivors wounded and “everyone” with a feeling of being “defeated”. In such circumstances, the words of Williams echo that,

[t]he Church is as it is because of God's being as God is, in Trinity. And thus the Church is as it is to be a manifestation of God's life, a life in communion. What is basic in everything is Agency acting in interdependence, in relationship, in mutuality, but the created order is always at risk of losing that interdependence, and human beings are very particularly at risk of forgetting their interdependence. Hence the fall, hence sin, as essentially the assertion of self-sufficiency against God and against others. And that means of course, that our salvation is the restoration of relationship (Williams, 2008).<sup>239</sup>

In 2011, on a visit to Kenya, Williams again encouraged the Church and society to look after creation. He argued that we need to coexist with creation:

We need to learn how to use creation in a proper way, *we need to learn how we can relate to the world around us*, not in greed, not in domination, trying to bully creation to doing what we want. *We need to learn to live with the creation*, with the wisdom buried in creation, God's own wisdom (Williams, 2009a: no pages).

The above was a clear and less surreptitious departure from one of the most highly entrenched motif within the western Christianity namely, the *dominion motif*. To define this motif not only used the word “domination”, but also “greed” and to “bully”

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<sup>238</sup> My italics – LMM.

<sup>239</sup> In other words, the story of the Incarnation and of the life, death, resurrection and ascension of Christ is the story of God demonstrating God's love and offering salvation for humanity *and the oikos*; it is a story that invites all of creation to partake in the Trinitarian interdependence and communion.



that, in his view, simply represent the propensity by humans to control, abuse, degrade and eventually destroy the earth.

In Williams' view, the community of Jesus Christ is a priestly community. It is a community which is known for giving, for sharing and for blessing. Therefore, for example,

[w]hen the Christian Church celebrates the presence of its Lord at the Eucharist, it takes the material of the world and gives it to God so that it may become a fully and equally shared meal, a means of communion in Christ. The Eucharist manifests the destiny of all material things, which is to be effective signs of an accepting love that uses the material environment to express grace and justice (Williams, 2004: no pages)

In short, the relationship between God, humanity and creation is central to all relationships.<sup>240</sup>

#### 5.4.4.2. Williams on Sin and Salvation

Williams has a history of refuting the view of salvation as a private affair for individual Christians or of Jesus Christ being the only Saviour of the believing individual. In his view, the fall that happened as a result of sin is essentially the assertion of self-sufficiency against God and against others. Hence, the work of salvation in and through Christ have to do with *restoration of relationships*. According to Williams,

... our salvation is the restoration of relationship. These eternal relations are the cause of our salvation. We are the way we are because God is the way God is, and we are saved in the way we are saved because God is the way God is. Salvation is the restoration of communion, and that happens effectively, decisively, when the eternal life of God the Son in communion with the Father of the Holy Spirit is, through the Spirit, translated into the human life, and death and resurrection of Jesus (Williams, 2008: no page).

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<sup>240</sup> A similar idea is expressed strikingly by David Atkinson, the Assistant Bishop of Southwark in an Epiphany reflection, "Climate Change and the Gospel: why we in the churches need to treat climate change more urgently", in 2015: "I believe that a significant part of our problem is that we have lost the understanding that the earth is the Lord's, and with it the biblical sense that there is a life-giving triangle of relationship between God, the earth and humanity: that we humans are part of Nature and dependent on Nature for our wellbeing, but we also have responsibility under God to care for God's creation on God's behalf" (Atkinson, 2015:4).

Salvation then is not an individual experience only but a communal experience, and the word community includes a *community of all earthly beings and all things* and to speak of Christ as the Saviour is to also speak of the universe as platform for his saving acts (ibid.).

#### 5.4.1.3. Williams on the Eschaton

In Williams' view, the Bible places on humanity the responsibility to be custodians or carers of life, of *all* life. He, therefore, warns that

[w]e become less than human when we stifle possibilities for life, when we ignore the need for balanced diversity – or forget the degree of our ignorance about its detailed workings. Creation, the total environment, is a system oriented towards life – and, ultimately, towards intelligent and loving life, because in the Creator there is no gap between life, intelligence and love (Williams, 2008: no pages).

To be fully human is to sanction, to protect and to promote all other creatures so that the whole of creation may flourish as God intended it to. Humanity is created to enrich and enhance the rest of creation and, in so doing, to give creation hope, ultimate hope, to reach its apex, its consummation and its eternity. Williams, therefore, also later responds approvingly to Pope Francis' call for a "cultural revolution" in the latter's encyclical *Laudato Si* (2015). The latter, Williams says, "is about a restored relationship with the creation we belong with and the creator who made us to share his bliss in communion; it is about the unbreakable links between contemplation, Eucharist, justice, and social transformation" (Williams, 2015: no pages).

Years earlier, Williams claimed that the biblical vision does not present a limited and isolated view that shows humanity removed from other processes of life or denied access to major universal roles or transforming, but rather

the gift to human beings of conscious, intelligent responsibility for the life they share with the wider processes of the world. Because this life reflects in varying degrees the eternal life of God, we have to say, as believers, that the possibility of life is never exhausted within creation: there is always a future (2009b: no pages).

In his response to *Laudato Si*, Williams also cautions that “[w]e as human beings are not the source of meaning or value; if we believe we are, we exchange the real world for a virtual one” (2015). In his view, “... in a world created by the God Christians believe in ... otherness is always communicating” (ibid.). Meaning, whenever humanity negates this critical position, it does not only results in loss of material resources such as water, depletion of ozone layer, or loss of the habitats of certain species, but it also means that there is visible and tangible decrease in meaning, in worth and significance. Thus, Williams claims that,

[w]hat we face today is nothing less than a choice about how genuinely human we want to be; and the role of religious faith in meeting this is first and foremost in setting out a compelling picture of what humanity reconciled with both creator and creation might look like (2009b).

In a 2004 environmental lecture, Williams expressed views, saying that

... the news for humanity is both joyful and sobering: there is a possible human future – but it will be costly for us. The question is whether we have the energy and imagination to say no to the future, the paralysing dream of endless manipulation, that currently has us captive (Williams, 2004: no pages).

For Williams the vision is clear: if humanity maintains and uphold its responsibility towards the rest of creation there is hope for all, but if humanity fails to do so, catastrophic consequences must follow.

#### **5.4.2. Thabo Makgoba<sup>241</sup>**

##### *5.4.2.1. Makgoba on the Relationship between God, Humanity and Creation*

Makgoba strongly believes that creation is holy, that is, it is sacred and, thus, it needs to be treated with respect and honour:

Creation is holy, and we are called to serve and protect the Earth now and for future generations (Genesis 2:15). We have been complicit in a theology of

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<sup>241</sup> Archbishop Thabo Makgoba is the current spiritual head of the Anglican Church of Southern Africa and the Bishop of Cape Town Diocese that is the mother church of the Anglican Church in South Africa. Makgoba wrote and spoke extensively about ecological issues and has contributed widely to theological debates on eco-issues. He was also chairperson of ACEN and has contributed extensively to *Seasons of Creation*, an ACSA manual on approaches to reflections and praxis on eco-issues.

dominion (Genesis 1:26), and now realise that human dominion over the earth can only be exercised in the light of Jesus' command that the greatest is the one who serves (Luke 22:26) (Makgoba, 2015b).

In all his works he stresses that creation is created by a holy God and who created it out of love and therefore we need to treat it with a high level of respect.

In a foreword to *Season of Creation 4*, Makgoba bemoans and gives examples of the effects of human ill-treatment of creation, saying that

[s]adly humans have not treated the world that God so loves with great care, we are facing degradation of land, water and eco-systems on which we depend. Climate change threatens us with falling crop yields, sea level rise, and a rising intensity of storms, droughts and flooding" (PLC, 2008(4)i).

Makgoba links his comment with both the Anglican and the broader Christian tradition reminding the reader that "Anglicans confess that we believe in God, the Father Almighty Creator of heaven and earth" and that this too is an opening statement of faith in the Nicene Creed that believers all over the world recite often when they gather for fellowship and confess also in their private moments of prayer. Yet, according to Makgoba, this faith in God the creator does not seem to permeate human relationship to the rest of creation. In his view, this confession of faith should have a direct impact on how humanity relate to the rest of creation and also how this is infused within the church's daily worship.

Furthermore, Archbishop Makgoba views the relationship (God-humanity-creation) not only in terms of stewardship or care for the environment or as an act of response to faith, but even more pressing than that, as a missiological, liturgical and prophetic calling. For instance, in the same preamble he goes on to state that,

God the creator, Christ the redeemer of creation, and the Holy Spirit as sustainer of life are integral to worship throughout the church year and although we hope that caring for creation is a vital dimension of every worship service, the current crisis gives us an opportunity to explore in new ways our commitment to being carers of God's earth (ibid.).

Makgoba's view echoes Anglican Old Testament scholar Derek Kidner's interpretation of Psalm 24 (i.e. God is portrayed in three ways, namely All-Creating, All-Holy, and All-Victorious) (cf. Kidner, 1973:113-15). Makgoba, like the psalmist, argues that this All-Victorious God and All-Holy God is the same God who created and sustains every creature. Thus, the Church needs to carefully balance its calling of *oikonomos*, *kerygma* (including the prophetic word), mission and worship. Like the seraphim in Isaiah, the holiness, creation,

and majestic power of God should be echoed in the same sentence “...the whole earth is full of his glory” (Isaiah 6:3b).

In light of the above it almost naturally follows to ask what Makgoba’s understanding is of what is meant by *stewardship of creation*.

#### 4.5.2.2. *Makgoba on the Stewardship of Creation*

One of the most conspicuous, basic ecotheological statement that Thabo Makgoba has made on the composite nature the stewardship role of humanity towards creation is in contributory personal note he wrote to the authors of a book on stewardship and leadership called, *Steward Leadership* (April, Peters and Kukard, 2013). In the note he states:

Human reflection of stewardship reflects the commission we have from God. This is made clear in the most fundamental of God’s promises to humanity and to all of creation. The book of Genesis tells of how God ... warns Noah and his sons not to shed human life [sic] – for humanity bears the image of God – and God adds, “I am establishing my covenant with you and your descendants, and with every living creature....never again shall there be a flood to destroy the earth...and this is a sign of my covenant: the rainbow (in April, Peters and Kukard, 2013:36).

In 2010 during a public address, Makgoba also said that, “Just as we honour the sacred spark in every human being, so we must also honour our planet. Stewardship of creation is our second signpost” (2010, no page). Years later, talking about the importance of looking after water and the fact that sanitation is dignity, Makgoba stresses that, “[w]ater is a sacred gift from God and, speaking for Christians, it is not only full-time conservationists who are called to be stewards of God’s creation – *it is all of us*” (Makgoba, 2018:116) [my italics - LMM]. There is no doubt that Makgoba’s theological understanding of humanity’s role and responsibility towards creation is firmly predicated and well formulated within the theology of stewardship.

Perhaps that is the reason human stewardship is either explicitly or implicitly mentioned whenever Makgoba refers to the relationship between humanity and creation. In some cases he simply intimated and inferred that human’s role is to “care” for creation. For example in a Good Friday statement at the 2015 ACEN meeting (2015a: no pages):

On this Good Friday, we reflect on the meaning of Christ's sacrifice on the cross. Our view of salvation has often focused on our individual souls and journey to heaven. Our responsibility to care for God's Creation has been overlooked or ignored. We have acted as if Christ only died to save the human race. The truth of the redemption of all things in Christ, which is the message of the life-giving cross, must be reclaimed (Colossians 1:20).

Makgoba speaks about the "sanctity of human life" and "the integrity of the created world" within God's covenant with both humanity and creation as symbolised in the rainbow (ibid.). To Makgoba it is clear that humanity matters, that "God cares that we should each be able to freely become our best selves", but that "God also cares about the environment" (ibid.). Without being alarmist or dramatic Makgoba cautions that, unless humanity cares for this precious resources, the world stands little chance of surviving.

Makgoba's views on stewardship are nowhere more pronounced as in his paper titled, "Water Is Life, Sanitation Is Dignity" (2018). He decries humanity's exploitation, abuse and sometimes blatant and deliberate pollution of water. He identifies *a lack of conscious stewardship* as the main cause, or at least partly responsible for, the inappropriate relationship humanity has with water, a life-giving resource. This, in his view, demonstrates a need for humans to rediscover a sense of care for water as a vocation, a spiritual calling and a theological injunction and to not to simply commodify water for anthropocentric needs. To emphasise his point, Makgoba outlines the importance of water as depicted in both the beginning and end of Scripture, in the creation story of Genesis 1:1-2, 9 and the restoration of creation in Revelations 22:1-3.

Makgoba avers that in the two "cases" he refers to (i.e., in Genesis and Revelation) water is portrayed as part of creation and a part of a "restored order of creation", as "channelled", as "clean and clear" and as "sustaining." To him, this means not only that water does gives life, but that it also sustains life. So, when Christians/humanity (and, for our purposes, the military!) participate in stewardship of creation (be it care/saving/protecting/managing water) they simply engage, not only in ensuring the continuity of the Genesis narrative, but also to the fulfilment of the eschatological vision of the Book of Revelation.

The dividends of a positive response to the call to stewardship of creation is, according to Makgoba, critical for the future sustainability of the planet earth – *oikos*. In his view, it is far more profitable to the world for Christians/humanity/military to promote stewardship of the very vulnerable, often scares and precious resource, water. For water is for the “healing of the nations.” Christians need to be constantly reminded that, “water is sacred,” and that “stewardship of creation” is a calling and the responsibility of “all of us” (2018:116).<sup>242</sup> Thus, the Church needs to join hands with the community/military and must, for example, care for oceans and rivers, reduce intake of meat and fight climate change. This can and should be done because the Church is the agent of change. Makgoba ends his essay by referring (as we have seen done in many contemporary Anglican reflections on the environment) to the knowledge of indigenous peoples. He quotes a poem attributed to an elder of the Hopi of Arizona, a group of North American First Nations, which simply states that there is no other group or generation that is perfectly positioned to do this work of “stewardship,” and that in this regard, “we are the ones we have been waiting for” (ibid., 118).

#### 5.4.2.3. *Makgoba on Sin and Salvation*

The archbishop argues that God’s plan of salvation was not just human orientated, but includes the whole cosmos. He asks: “In the face of such environmental degradation what does it mean to believe that ‘God so loved the world that He sent his only begotten son (John 3:16)?’” and the fact that, interestingly, in the original Greek, this verse read that “God so loved the cosmos” (2015b). So if, God sent His son to save the whole cosmos and not just the people in it, what does that mean for us?” (ibid.). For Makgoba, the economic plan for salvation is cosmic in nature – it includes inter alia salvation of both humanity and creation.

He echoes similar ideas in his Good Friday message titled “Creation – the Crucified Greed” (2010) saying that

[t]oday we reflect again on something that we shall never fully grasp, this side of heaven – the unimaginable extent of the love of God: revealed in

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<sup>242</sup> In his paper on “The Moral State of the Nation” (2010), Makgoba calls “stewardship of creation” a “signpost”. That is, an indicator for South Africans to begin to do more in terms of reducing their carbon footprint.



Jesus Christ, who cared enough to give up his life on the cross, for the sake not only of humanity, but of all creation (2010: no pages).

For Makgoba, the cross represents the inseparability of humanity from creation and the love of God demonstrated through the cross seals the fate of both humanity and the rest of creation – salvation in this case covers both entities equally and in the same manner. For this reason, the archbishop later in the address says that

... our picture of salvation is certainly too narrow if we only consider the promises of God for *humanity* ... The redemption won on the cross by Jesus Christ is not only for us, it is also for “all things, on earth and in heaven”. Jesus is the Lamb of God who takes away the sin of the world, not only for cleansing the guilt of sinners, the perpetrators – which is of course what all of us are (ibid.).

According to Makgoba, the salvation through Christ “brings new life and new beginnings: for humanity, and for all creation”, but we also know that the redemption will only be seen in its fullness at the end of times, humanity is “also to be part of the coming of the kingdom here and now – partners with Christ in his good news for all creation” (ibid.). Another Anglican bishop, Bishop Ellinah Wamukoya expounded on a similar point in 2018, stating that “[w]hen Jesus died, his blood would have touched the ground. New life emerged. ... It is sinful when we don’t look after creation” (2018:1).<sup>243</sup> Again one sees that Anglicans see God’s economic plan of salvation directly linked to humanity’s relationship to creation.

As a matter of fact, this relationship is even better articulated through liturgical expressions, particularly in the Eucharistic feast every Sunday. Thus, Bishop Wamukoya also avers that,

[w]hen we come to the Eucharist we come on behalf of all creation, understanding the profound relationship between creation and the recreation in the resurrection. In the Eucharist we look for forgiveness of sin, including sin against creation. We too can die to greed, give up what we think we need and want to amass, to serve God’s creation (ibid.).

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<sup>243</sup> These quotes are taken from a Bible study called “Eucharist and the Environment” led by Bishop Wamukoya during the ACEN meeting of Eco-Bishops, women leaders and youth leaders from Southern, Central and East Africa which took place during the Season of Creation, 19 to 23 September 2018, at the Good Shepherd Retreat Centre at Hartebeespoort, South Africa.

The celebration of the Eucharist simply gives effect to what salvation is – a redemption of all that is fallen, humanity and creation included. In Wamukoya's view, salvation is inseparable from Eucharistic lexes:

The Eucharist stands out in that it brings human beings, nature and the Creator into contact with each other. This interconnection is drawn from the fact that bread and wine come from the soil and is transformed. This rejects the belittlement of nature. It also teaches us that we can do with just enough. At the Eucharist just enough bread and wine is consecrated and distributed. These are holy things, representing the body and blood of Christ. We don't worship the bread, wine, cross, but these things are in remembrance of what Jesus stands for (ibid.).

What is clear from the statements made above is that Archbishop Makgoba and the broader Anglican community share the view that God's plan of salvation is embedded in the mystery of cosmic regeneration and renewal. And, humans are not just passive participants or beneficiaries with the rest of creation, but are required to actively participate with God in this salvation work. Again here the theme of stewardship is central in that salvation situate humanity at the very centre of God's economic plan.

So, do we now have "an Anglican ecotheology"? It is certainly prudent to end this succinct discussion on stewardship by drawing from the above two critical set of the views (first from the Anglican forums and then the two archbishops, Rowan Williams and Thabo Makgoba). What follows below are some of the points they clearly made and that are worth considering going forward.

First, this two theologians referred to acknowledge that a stewardship theology or views are embedded within a legitimate Anglican response to the ecological crisis. Second, that stewardship is discussed within the parameters of how it is understood from and within the "custodianship", "caretaker", "manager" and/or "supervisor" perspective. Third, a stewardship theology explicitly and implicitly unmasks the complications, dangers and theological pitfalls associated with so-called dominion (over creation) language. Fourth, humans are central to caring for the earth; they are, after all, active participants in God's economic plan of salvation for the cosmos and not merely observers or passengers. Finally, stewardship theology steers clear

of endorsing the Genesis or biblical patriarchal perspective that had always been germane to human domination of the earth – i.e., the *dominion motif*.

Clearly, the stewardship of creation is thematic and central to Anglican theology of care for the environment. The questions one need to then ask is: But is it adequate? Is it the only theological perspective, or is it only preferred because it is easily explicable or trending over and above other generational ecological motifs currently? Could it be that the Anglican Church preferred this motif over and above others? What about other generational ecological motifs such as oikotheology, did Anglicans consider them and do they have anything to offer here?

#### **5.4.3. Andrew Warmback, Cyprian Alokwu and the Four Generations of Ecological Motifs**

As noted before, in reaction to ongoing environmental destruction, the broader theological response can be summarised with reference to the so-called four generational ecological motifs.<sup>244</sup> A survey of literature suggests that there are at least four different generational ecological motifs (or “four major components of eco-theological motifs”), which collectively exerted a formative influence that has helped to shape Christian attitudes towards the natural environment. These generational motifs represent attempts to develop an all-inclusive ecotheological thought that serves to protect the integrity of creation.<sup>245</sup>

Although the Anglican Church, at least from what thus far has emerged, did not and seems to not have attempted to exclusively follow or championed these motifs in sequence as they have been summarised above, it is clear that theologians in the Anglican Communion have at different times and levels acknowledged them and where used them further enrich Anglican thinking around issues of environment. In this section, however, the focus falls of the one motif that has generated much interest, has shaped the contemporary debates in this area and promises the most promise to theologically address the ecological crisis, namely the *oikotheology motif*.

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<sup>244</sup> As explained earlier in this study, they are: the dominion motif, stewardship motif, eco-theology motif and oikotheology motif (see Alokwu, 2015:141).

<sup>245</sup> By now it should be clear that anthropocentric attitudes towards nature are not just irresponsible, but is a major contributing factor behind military destruction of the environment. There is also no denying Christianity’s influence over the ages on the military. Thus, the dominion motif and dualistic tendencies in Christianity have been central to the destruction of creation – at least according to the likes of Lynn White. As indicated in Chapter 1 it is almost natural to assume that the Anglican Church and its theology actively participated in the spread of that type of theology.

#### 5.4.3.1 *Oikothology*

Like the concept of stewardship of creation that of *oikothology* has captivated Anglican theologians' imaginations throughout the world. Of particular interest to this study is the work of two African Anglican scholars, namely Andrew Warmback and Cyprian Alokwa. Together with other scholars such as Ernst Conradie, Larry Rasmussen and Dickson Kagema,<sup>246</sup> they understand *oikothology* to have as its root metaphor of "a notion of the whole household of God." As Conradie states,

The power of this notion of the household of God is the ability to integrate three core ecumenical themes on the basis of the Greek word 'oikos' (household) – which forms the etymological root of the quests for economic justice (amidst the inequalities and multiple injustices that characterise the current neo-liberal economic order), ecological sustainability (amidst the degradation and destruction of ecosystems) and ecumenical fellowship (amidst the many denominational and theological divisions that characterise Christianity worldwide) (Conradie, 2008: 22.)

These ecumenical themes Conradie refers to implicitly and explicitly represent the new wave of theological propositions that both Warmback and Alokwa, for example, represent. Their work seeks to address poverty that, in their view, stems largely from erroneous exploitation of natural resources. They argue that this link (whether direct or indirect between improper use of earth resources and the debilitation of its resources) is in many ways threatening and/or negatively impacting three areas of interrelation, namely economy, ecology and ecumenical fellowship.

Warmback and Alokwa also argue that a balance should be found between how humanity relate to or use the *oikos* and the need to preserve, to develop, and promote the integrity of creation-*oikos*. In their view, *oikothology* is an appropriate vehicle towards finding a balance between the proper utilisation of earth's resources as well as preservation of the earth. As Kate Davies argues, "[t]his model provides

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<sup>246</sup> Kagema (2016:87) explains the origin of the term *oikothology* with reference to its two parts: the words "oikos" and theology: "Oikos is a Greek word for a home or household. Thus the term oikothology literally means 'The theology of a home or household'." The root metaphor for this theology is the "notion of the whole household of God" (Conradie, 2015:115). From *oikos* also is derived the English words ecology and economy (Warmback, 2007:100). From it, says Kagema, one also gets the word ecumenism (in Greek *oikoumene*), "which means the 'the whole inhabited earth' in contrast to the uninhabited part of the world [and] ... [t]his is the term that has been applied to forge unity in the Church over the years." Kagema with reference to Rasmussen, that this word connects economy, ecology and ecumenics (ibid.).

theological underpinning that integrates the challenges of social, economic and environmental injustice in the world, our ‘home’” (in Conradie and Pillay, 2015). Davies continues, saying that “Conradie even suggests that ecological theology ‘offers an avenue to overcome the widespread fragmentation of theological subdisciplines’ (2006:18)” (Davies in Conradie and Pillay, 2015: 31).<sup>247</sup> Oikothology avoids the hegemonic pitfalls of EM or stewarding that is often laced with elitist notions of “priesthood”, or claims of experts/bureaucrats that results in tyrannical destruction of the environment. A prophetic theology has been in pains to remind us of the propensity and/or ‘logic’ to “rule”, “control”, or “dominate” is almost second nature to humanity. It is this ‘logic’ (that Lynn White, Francis Bacon and others cite as key to human hegemonic tendencies) that has wreaked havoc politically, economically, socially and ecologically. As was stated from Chapter 1 of this study, the language of the hegemony, of the power imbalances between the powerful over powerless, of the advantage of the rich over the less fortunate and poor, of men over women, is neither new, nor is it desirable to continue using it as it harbours untold dangers for the very survival of planet earth.

Andrew Warmback and Cyprian Alokwa champions the view that *oikothology* should be at the centre of the reconstruction of interrelations between humanity and the natural environment if sustainable and effective development is to take place within various South African and Nigerian communities (the contexts within which they word). The essence of both studies of these two scholars can be summarised in Andrew Warmback’s summary of his doctoral study which

... asserts that the preservation and enhancement of the environment impacts positively on the alleviation of poverty. What is also needed, and often neglected, is to ensure that the resources of the environment are accessible to all and equitably distributed. Theological resources that articulate an *oikothology* for the South African context are explored, and possible actions for the church promoted (Warmback, 2005: Abstract).

#### 5.4.3.2. *Oikothology and Stewardship*

Alokwa (2015:148) makes an important comment in that he expressly states that the oikothology motif is an improvement on the earlier generations of motifs as

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<sup>247</sup> See also Kageema, 2016.

[o]ikothology responds to the criticisms made against the previous three generations. It is critical of the abusiveness that comes from dominion and anthropocentrism inherent in previous generations. While supporting the basic concerns of eco-theology, it seeks a greater relationship between ecology and economy so that the issues of the environment and poverty can be strongly related.

This above statement lead to further questions on whether, with oikothology, we have reached the zenith of the theological search for an ultimate response to the long-standing corrosive relationship between humanity (including the military) and the environment? This is true, but unfortunately only partly so. First of all, the theological emphasis on the need for social justice, modes of proper sustainable production and consumption of natural resources, ongoing anti-hegemonic critique of human domination over everything else may well be signs and indicators that suggest that the Bible is being read in new ways; ways that demand responsible and effective care of the natural environment.

Second, the power of technology (i.e., including the so-called 4<sup>th</sup> industrial revolution) tests Christians' commitment and obedience to God and their commitment to their stewardship of creation. The 1991 Gulf War, for example, revealed the human folly of using the environment (burning wells and pollution of air, waterways and deserts) as a weapon, a political tool and as a means of economic strangulation. Massive resources were spent in the search for and destruction caused by weapons used, much more than on human rehabilitation and definitely than on environmental revival and sustainability (cf. Adley and Grant, 2003 also referred to in 3.3.2 above). This again demonstrates how far humanity/military has come, but also, and shockingly, how little progress has been made in terms of committing to undoing its destruction of the environment.

In the light of the above, it seems all the more necessary to investigate and acknowledge *oikothology*, as supported by the likes of Warmback and Alokwu, as representing at least one of a plethora of theological trajectories that have led to and offer new and broader understandings of the relationship between humanity/military and the natural environment. Oikothology, like other notions, such as the stewardship of creation or other ecotheological motifs can and should thus be

viewed as part of broad discipleship, public prophetic engagement, and the missiological calling of the Anglican Church. All Christians, after all, share the responsibility to uphold justice, to always promote solidarity with the rest of creation and to care for *all* inhabitants of the planet earth, human and non-human.

## 5.5 Characteristics of Anglican Ecotheology

Having now looked at ecotheological impulses, statements, concerns and formulations from the Lambeth Conferences (Chapter 4) as well as from global Anglican bodies and voices from global, African and South African Anglican theologians (Chapter 5), can one say that there exists something one may call an *Anglican* ecotheology? This study argues for a positive answer to the question. For centuries Anglicans have publicly stated certain fundamentals that summarises their understanding of their faith, ethos and praxis. These notions or principles finer define Anglican interpretations of where their position(s) on a variety of theological themes/issues, including their understanding of the relationship between God, humanity and creation. In other words, the section below summarises what in Chapter 4 and up to now in Chapter 5 sought to explicate en route to finding an answer to what Anglican ecotheological beliefs and action is/may be. What are these notions and how do they help one to unpack Anglican ecotheology?

### 5.5.1. *Anglican Ecotheology is Biblical*

The Bible is central to Anglican faith and all its doctrines. To many this may sound fundamentalist and, yes, to some level the Anglican apologist will understand this to be fundamentalist, as in fundamental to Anglicanism.<sup>248</sup> If one is are to consider biblical criticism applying hermeneutic, exegesis and apply historical-critical methodologies there will be quite a lot of discussions generated here. Besides, the Bible is a pluralistic book and the product of pluralistic contexts and a variety of authors and it has also been applied and is applied still in vast, completely different and pluralistic contexts. Hence, as Anglicanism sees the Bible as containing all things good for salvation, the emphasis is on salvation and not on the inerrancy or

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<sup>248</sup> In the nineteenth century the famous Anglican biblical scholar and Dean of Chichester Cathedral, John William Burgon declared: “The Bible is none other than the voice of Him that sitteth upon the throne. Every book of it, every word of it, every syllable of it (where are we to stop?), every letter of it, is the direct utterances of the Most High. The Bible is none other than the Word of God, not some part of it more; some part of it less, but all alike utterances at Him Who sitteth on the throne, faultless, unerring, supreme” (in Sykes et al., 1998: 179 also for critical comments on this statement.).



purity of every story as contained in Scripture.<sup>249</sup> Article VI of the Anglican Thirty-Nine Articles of Religion reads:

The Holy Scripture containeth all things for salvation: so whatsoever is not read therein, nor may be proved thereby, is not to be required of any man [sic] that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church (ACSA, 2016:139).

In Anglican language, to talk of the Triune God is to refer to the biblical narratives of the love of God as fully expressed in Old and New Testaments, as well as in the story of the life of Christ Jesus and sustained by the Holy Spirit. For Anglicans, the Triune God simply means and affirms that the love of God that is extended to the world in Jesus Christ by the Holy Spirit and is authentically disclosing who God is.<sup>250</sup> Love is at the centre of this understanding.<sup>251</sup> This is what ecotheology is about, the explicit expression of God unwavering love for creation, working on, in and through creation.

In other words, how the relationships in the Trinity exist and how they exchange, symbiotically interrelate and mutually respect each other, sets perfect models that

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<sup>249</sup> In addition, the question of the authority of the Bible in Anglicanism has to do with the role of the Anglican trilogy of *Scripture*, *Creeds* and *Reason*. As Mark Thompson, Academic and Head of Theology at Moore Theological College, Sydney explains regarding Scripture: “The Anglican formularies take seriously the nature of the church as constituted and governed by the Word of God. Authentic Anglicanism tests all things by the teaching of Scripture and so all other claims to authority must be considered contingent and circumscribed at best. Where obedience to the Word of God in thought or practice is lacking there is no genuine authority at all. In the final analysis this must be so because Scripture is the Word of the church’s Lord. The confession at the heart of the Christian church’s existence is that ‘Jesus Christ is Lord’. This is also why any such contingent and circumscribed authority within the churches must bear the stamp of Christ’s character. Coercion is entirely out of place. Insisting upon personal allegiance and loyalty is thoroughly inappropriate. For he who served us even to death provides the model for all leadership and authority amongst his people” (Thompson, 2008: no pages).

<sup>250</sup> John W. Yates II, American Episcopal author puts it: “Anglicanism is at its best biblical. It finds its life and its teaching rooted in the word of God. We believe the Word of God is true; not just that the Scriptures contain the word of God, but that they become the word of God spoken to us. We believe the Scriptures have authority and they’re true, and we want to be biblical Christians” (2010, no pages).

<sup>251</sup> Similar ideas are shared in the statement released by both the Anglican Church and the Orthodox Church (2006). According to paragraphs 3 and 4 of the statement, “What is the life revealed to us? St John makes it clear that the fellowship or communion (*koinonia*) of life itself, the life of the Trinity. This is not the revelation of a reality remote from us, for in the communion of the Church we share in the divine life. The communion manifested in the life of the Church has the Trinitarian fellowship as its basis, model, and ultimate goal...It is within and by the Church that we come to know the Trinity and by the Trinity we come to understand the Church ... All our theology of the Church presupposes the eternal priority of this mystery of the communion in the life of God. If God were not eternally a communion of love, the *koinonia* of believers would not be what it is, a real participation in the divine life, a *theosis* (ACC and Metropolitan John of Pergamon. 2006:13).

humanity can emulate in relation to their interaction with the natural environment and with God. As Ernst Conradie tirelessly reminds the church, "... whenever such a new challenge [e.g., for our purposes, the negative impact of military activities on the environment? – LMM] appears on the horizon, biblical interpreters typically draw on the cluster of symbols that they are familiar with in order to respond to such a challenge."<sup>252</sup> As such, Conradie notes, "there are several attempts in contemporary ecotheology to identify or construct more sophisticated concepts that can fulfil a similar hermeneutical function in linking the text, traditions and context in the light of environmental challenges" (ibid.).<sup>253</sup>

#### 5.4.2. *Anglican Ecotheology is Sociological*

Daniel L. Migliore refers to the classic Trinitarian doctrine, according to which the way God relates to humanity "in the economy of salvation, the mission of Christ and the Spirit, corresponds to the divine depths of God from all eternity." The Triune God is the "hospitable God", who both lets us be and makes room for us. Furthermore,

from all eternity there is an exchange of love between the Father and Son in the Spirit. For Christians, God is not the great example of life in splendid solitude but the one who eternally exists in the triune communion of self-giving love ... [and this] ... Triune love of God has been freely extended to the world in the works of creation, reconciliation, and redemption.<sup>254</sup>

As such, according to Moltmann, the earth is neither dead matter, nor something expendable, or "Mother Gaia who engenders and slays." Rather he calls the earth, this "world of living", "the real and sensorily experienceable promise of the new

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<sup>252</sup> To reiterate: the Bible uses metaphors, models and allegories to demonstrate how our relationship to nature should be, especially our understanding of our role towards ecosystems. When we destroy, abuse or oppress ecosystems our actions calls for a liberating gospel. Thus, both our social and ecological analysis of the environment produces a specific type of *liberation theology* (cf. on this theme, e.g., Boff, 1995), that is, a specific type of *ecological theological response* adequate to address itself to military and church concerns. John 15: 1ff talks about God as a Gardener and us his children as the vineyard. A metaphor which shows God as caring and tendering for the garden, something we could emulate in reality. Cf. Conradie, 2009:205-206.

<sup>253</sup> Conradie also acknowledges the central role that the three proposals emerging from contemporary ecotheology plays: 1. The notion of liberation theology. 2. The notion of wisdom ecology an emphasis on wisdom literature as containing helpful material in terms of depicting wisdom in non-gendered perspective and in particular its place and contribution to a fresh understanding of Christology. 3. The notion of metaphors with their ability to integrate core ecumenical themes, number of concerns on the social agenda, and other themes such as the anthropology of stewardship, to name but a few (Conradie, ibid.).

<sup>254</sup> German theologian, Jürgen Moltmann agrees that we could not say that "God is love" and mean it unless God is actually engaged in the activity of loving, and such activity implies a world that is the object of this love (see Peters, 1992:108). Elsewhere, Migliore states that "[b]y participating in the self-giving love of the triune God, we learn that 'persons' and 'community' are mutually dependent realities" (Migliore, 2003:147).

earth” and “this earthly, mortal life here ... an experienceable promise of the life that is eternal” (1996:279). For Moltmann, if Christ is present and hidden in this earth and is the Redeemer, then the earth “becomes the bearer or vehicle of his and our future.” No fellowship with Christ means no fellowship with the earth and love for and hope for Christ, means to also love and hope for the earth. This concept, for Moltmann, is an Christologically-grounded eschatology, one that is “ecologically responsible maintained and “there is no better concept” (ibid.).

The type of ecotheological understanding explained with reference to the above theologians promotes a view and perspective of God, as One that shares and socialises. This socialising is not just seen in divine creativity, but also in the ever creative presence of God. Interaction is critical to the definition and building of a *social* and *communal* life amongst the members of the Trinity, but similarly in all life.<sup>255</sup> It assumes that there is an ethic of friendship, of community, but also of filiality that must be emulated not only by a community of faith, the church, but also by all communities involved in a struggle to create interaction and in building a sense of “life together”.<sup>256</sup>

#### 5.4.3. Anglican Ecotheology is premised on Koinonia (Communion)

The New Testament images of the church is primarily of a community coming together or, in theological language, a community in *koinonia* or communion. The Anglican Communion’s understanding of the concept *koinonia* is based on their understanding of the God of the Bible, on Trinitarian thinking. The Anglicans,

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<sup>255</sup> The doctrine of the Trinity speaks of God as a loving God who, in a way, reveals the Triune God as fundamentally a harmonious, loving, united, relating God. Love is the essence of the Triune God’s being. This God’s love is everlasting (Jer. 31:3) and this God is revealed as a living God (Jer. 10:10). As such, this God is as much transcendent as immanent. Moltmann speaks of the “holistic Spirit” who indwells creation in a panentheistic way (as will be seen in Chapter 6, there are those who resist this view as tantamount to making God and creation co-dependent). See Moltmann, 1992:10, 34, 37, 46, 55, and 82, as well as Moltmann, 1981: 113.

<sup>256</sup> Commenting on the meaning and implications of baptism, Koopman makes the similar, helpful analogy that, “[i]n baptism we celebrate and commit ourselves anew to a life of inclusivity, dignity, and holiness – this life that we receive as gift from the Triune God.” Although Koopman focuses mainly on baptism as a means of God’s grace to the church in which we welcome into our fold all people, from all races, classes, genders, sexual orientations, cultures and status, Koopman challenges the church not to exclude people based on identity, performance or merit, but rather include all based on the fact that baptism is an act of grace that restores dignity and holiness. I dare argue that similar views can and should be advanced in terms of the quest to live in a new reality wherein ecological spaces are part of our lives. Koopman similarly speaks of this quest for new realities toward inclusiveness, towards being diverse, but together, unity in diversity, towards equality of all, towards recognising and protecting all. To achieve this Koopman pleads for re-orientation, new certainties, new ways of naming oneself, new identities in a new situation. This view, though highly paraphrased here, speaks volumes to what we hold critical to the social and communal implications of the Trinity. See Koopman, 2008:67-81.

therefore, could issue a joint statement with the Roman Catholic Church that states: “Union with God in Christ Jesus through the Spirit is the heart of Christian *koinonia*” (quoted in Hill and Yarnold (1994:16)).<sup>257</sup> In an attempt to define the term *koinonia*/communion, the Inter-Anglican Theological and Doctrinal Commission (IATDC)<sup>258</sup> sought to define the process of “life together” as more than coming together of acquaintances and rather as bringing together of all our beings, properties, emotions, senses, experiences – that is our entire life.<sup>259</sup> The IATDC delivered a report in 2002, in it, five somewhat different responses are given to how Anglicans understand of this *koinonia*.<sup>260</sup>

The Commission appeals to a rich variety of Anglican concepts and phrases that explain an Anglican understanding of *social* and *communal* cohesion. These concepts are applied to define new relationships that include, amongst others, the relationship between nature and humanity. Phrases such as “bonds of affection”<sup>261</sup>

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<sup>257</sup> Koopman makes a comment about with regard to Bonhoeffer’s theology that is helpful to also understand this point. According to Bonhoeffer, Jesus Christ Himself is our peace, our unity and the foundation of our life together and “[w]e have access to one another, joy in one another, and community with one another through Christ alone”. According to Koopman, Bonhoeffer thus also understood that “[t]he life together of Christians is created by God in and through Jesus Christ. The community is not an ideal that we have to realise, but it is a reality created by God in which we may participate .... (Koopman, 2014:991).

<sup>258</sup> IATDC – Inter Anglican Theological and Doctrinal Commission. The IATDC was established in 2001 with a mandate “to study the nature of communion, and ways in which the relationship between the autonomous churches which make up the Anglican Communion could be sustained and strengthened” (IATDC, 2008). The commission concluded its work in 2008.

<sup>259</sup> British ecumenist, theologian Keith Clements’ reflection is helpful in this regard. Referring to Bonhoeffer’s discussion of the words ecumenism/ecumenical/communion, Clements says that, “[a]s is well known, the word ‘ecumenical’ comes from the Greek word *oikoumene*, ‘the whole inhabited world’... we should notice that ‘the inhabited earth refers in a holistic fashion not just to the inhabitants of the earth, but to the earth they inhabit as well. The root word of *oikoumene* is *oikos*, ‘house’, or ‘household’, denoting a family of community living together under one roof. Furthermore, from the root *oikos* come words, like ‘economy’ and ‘ecology’: the household of humankind and the whole environment” (Clements, 2014:957, cf. Kagema, 2016:87 and (Warmback, 2007:100, referred to in 5.4.4.1 above). This is the basic definition of what *life together* entails or “being in communion with others” entails. Of course, in this study, it was shown multiple times that communion in its broader understanding also includes nature.

<sup>260</sup> The following are Anglican understanding of what constitute communion as encapsulated by the IATDC report: 1) For some the word is primarily, *theological*, “it means that the basis of the Anglican Communion is our being adopted into the *koinonia* of the Father, Son, and Holy Spirit”; 2) To some it signifies “those *linkages* which connects the legislatively autonomous provinces with each other”; 3) To some it means “*voluntarism* because no one enters this communion compelled by canons or anything else; 4) In some cases [it] is based on *historical and cultural* ties and links; 5) And finally, the concept is *communicational* in nature. “That is traditionally it has managed to connect people between the missionary sending church and the receiving church. This simply emphasises the claim that communion refers coming together of two or more communities in which ties are strengthen and shared together are protected.” The Commission continues: “[W]e explored an understanding of the Church as communion, participating in and called to manifest in its own life, the life of God, Father, Son and Holy Spirit. Those who are baptised, through the power of the Holy Spirit, die with Christ and rise to new life in him and are joined with all the baptised in the communion of God’s own life and love” (IATDC, 2002, 6-7, 29).

<sup>261</sup> American Episcopal theologian Scott MacDougall defines these “bonds of affection” as “derived from shared history and identity that grow from inter-ecclesial fellowship and partnership, common life and witness, and

and terms such as communion or *koinonia*, *perichoresis* and sacrament are liberally used to define the indispensable reality of the ultimate coming together of all forms of life. And, this is central to finding or understanding a finite version of Anglican ecological theological perspectives as it reveals a sense of a covenantal relationship that is interpenetrated, interconnected and interdependent in nature and character.

By putting more emphasis on relationships the Commission takes both laity and ordained uniting all participants, both divine and natural, in a communion of and a fellowship of equals.<sup>262</sup> *Koinonia*, for the Commission, expresses communion of the past and present, heaven and earth, humans and other creatures, divine and natural.<sup>263</sup> In this view, communion or *koinonia* also collapses binaries and replaces them with the common. As prominent Anglican evangelical theologian, John Stott (2007:96-97) notes, “It our common participation (our *koinonia*) in God (Father, Son and Holy Spirit) which unites us. And this is mostly expressed in the Lords Supper or Eucharist.” Therefore, suggesting that creation is a web of mutual interconnectivity restates basic Anglican principles, mores, and ethos that are predicated on this concept of communion. In other words, Anglicanism promotes the concept of *koinonia* as model, metaphor, or an ideal symbol of harmony and integration of all creation in God, under God and for God.

To summarise, Anglican ecotheology is Trinitarian theology. It refers to a web of interrelationships and is a theological hypothesis that attempts to fully express a

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Communion-wide gatherings, formal and informal on multiple levels.” In his view, Anglican polity or “Covenant” or any normative quality relationship “is and is not confessional, contractual, conservative, centralizing, and punitive.” In other words, the strength of Anglicanism and Anglican polity has been this understanding that Anglican ecclesiology is not pontifical but rather “bonds of affection” (MacDougall, 2012:5, 7).

<sup>262</sup> This does not negate Bonhoeffer’s view on “the significance of the suffering of Christ as it relates to the systematic forms of oppression that affected not only individual but also whole societies”, neither does it negate, for example, Protestant ethicist Paul Lehmann’s rejection of utilitarian ethics and deontological ethics for a “contextual ethic”, which according to him is “rooted in the activity of God, fellowship, and the situation at hand”. In fact, bringing us back to *koinonia*, Lehmann says “Christian ethics is in effect *koinonia* ethics because the activity of God in Christ, remains unintelligible apart from the community of faith, or the *ecclesia* [in-gathering]” According to Johnny Bernard Hill, “At the centre of Lehmann’s *koinonia* ethics is a Trinitarian foundation. The fellowship and creative energy of the Father and Son relationship out of which the Spirit proceeds makes possible a new *koinonia* community in the world. In other words, the fellowship from within God Son and Spirit is reflected in the *koinonia* community inaugurated and sustained through the Cross ... Lehmann understood this community to be primarily the church. However, he recognised that the *koinonia* ethic is one that continues to seek relationship with the other” (Hill, 2007:48-49).

<sup>263</sup> At the level of immanence *koinonia* seeks equality, interconnectivity, and integration of all systems, all entities, all objects, and all creatures and, at the level of transcendence, it promotes communion of creation and creatures with God. It signifies an embodiment of creation by God, the *perichoresis* of God in all of His creation.

covenantal relationship between the divine nature of God and world in its totality. This seems to be clearly reflected in Lambeth 1998's Resolution 1, Section 1(a) i-iii (referred to in Section 4.5.1 of this study, above).<sup>264</sup> This Anglican ecological Trinitarian theology thus embraces all life in a symbiotic relationship capable of responding to challenges that pose a danger to the sustainability of ecosystems.<sup>265</sup>

#### 5.4.4. Anglican Ecotheology is Perichoresis (*Interpenetration*)

The Inter-Anglican Theological and Doctrinal Commission referred to in the section above opted to also use the Orthodox mystical notion of *perichoresis*. This could be said is closer to organic, evolutionary and panentheistic conceptions that reemphasise the rich Christian heritage of interrelations and interpenetration of the persons of the Trinity. This perspective of relationships has far reaching, critical consequences in many ways.<sup>266</sup> It is primarily understood as being given full expression when divinity embodies, indwells and incarnates all of creation, all of space and time.

Scholars generally agree that such process is not limited to Christ's incarnation, but it encompasses God's interaction with, in and through the whole of creation. A number of Scripture passages also attest to a similar idea as they claim that creation declares the glory of God – in a sense they are saying that also in and through creation God is revealed (cf. Psalms 24:1; 104:1-33; 148:1-14). Lambeth 1998 also seems to convey, from onset, with its first resolution that creation or earth is a platform and theatre where panentheistic activities of "God, Holy Trinity" is graciously bequeathed to display and demonstrate God's infinite glory which in a way happens only when all of creation come together in a synchronised interrelations, interconnections and interdependence .

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<sup>264</sup> Compare again: "This Conference: reaffirms the Biblical vision of Creation according to which Creation is a web of inter-dependent relationships bound together in the Covenant which God, the Holy Trinity has established with the whole earth and every living being". Also see the three doctrinal statements that follows the above declaration explaining this relationship further: "i) The divine Spirit is sacramentally present in Creation, which is therefore to be treated with reverence, respect, and gratitude; ii) Human beings are both co-partners with the rest of Creation and living bridges between heaven and earth, with responsibility to make personal and corporate sacrifices for the common good of all Creation; iii) The redemptive purpose of God in Jesus Christ extends to the whole of Creation".

<sup>265</sup> The claim that a Trinitarian vision for God's creation is bound to and founded on covenantal relationships suggest that the Church should pursue a vision of the earth that promotes interrelationships and interdependence as universal marks of creation. In the context of this study, it of course means that the Anglican Trinitarian ecotheology must respond to the threat and reality of military ecocide.

<sup>266</sup> Similar views are expressed with reference to Moltmann's work by Muller-Fahrenholz (2000:164).



It is therefore no coincident that the second part of the first paragraph focuses on symbols, metaphors, or models whose foundational constructs challenges the traditional patriarchal, monarchical, dualistic patterns of thinking in which earlier Anglicanism has been trapped, as well as anthropocentric notions of dominion over creation as generally held by the universal church as the prescriptive gained from the Genesis narrative of creation.

#### 5.4.5. *Anglican Ecotheology is Sacramental*

Sacramental theology in the Anglican Church refers to a number of diverse understandings of the Eucharist:

A first view holds that the *type* (i.e. bread and wine) cannot be truly the *archetype* (i.e. flesh and blood). Nineteenth-century Anglican theologian and Oxford scholar, Edward Pusey with his sacramental realism, for example, insisted that,

[t]he notion of remembrance or *anamnesis*, where the effects of Christ's sacrifice are made real in the context of the Eucharist in a dynamic, although not fleshy manner, links directly to the remembrance notion within the Passover and its significance for the Jews.<sup>267</sup>

When examined closely, this statement suggests that sacraments are symbols, signs, or models that represent the *real* thing. But it is a *real* thing that remains a *mystery* in that it is only revealed and imparted through grace and received by faith in Christ by those who participate in the sharing and work of the gifts of bread and wine, the products of nature, products of the earth.<sup>268</sup> On one level the catechism

<sup>267</sup> As Brian Douglas explains, "In the strict sense, the type and the archetype are seen to be identical. This would result in terms of Eucharistic theology in bread and wine being strictly identical to Christ's body and blood. Pusey's analysis, using the terms 'type' and 'archetype', is based on this moderate realist analysis and is not new in the Anglican Eucharistic tradition." Indeed, as Douglas argues, moderate realism has been a consistent feature of Anglican Eucharistic theology since the time of the Reformation, along with a consistent, but less frequent stream of nominalist analysis. This multifariousness of philosophical assumptions is pervasive in the Anglican Eucharistic tradition and expressed by Pusey in the 'Lectures'. In support of this view, Rowan Williams (2007:116) writes that [t]he force of the Gospel text ... seems to be more to do with a kind of extension of the reality of Jesus' presence to the bread and wine. They too bear and communicate the life of Jesus, who and what he is. By eating these, the believer receives what the literal flesh and blood has within them, the radiant action and power of God the Son, the life that makes him who he is." Williams' thinking is also in harmony with much older Anglican views, for example, that of William Forbes (Bishop of Edinburgh, 1585–1634), who argued that '[i]n the Supper, moreover, by the wonderful power of the Holy Ghost we invisibly communicate with the substance of the body [and blood] of Christ, of which we are made partakers no otherwise than if we visibly ate and drank his flesh and blood' (Forbes, 1856:421; cf. also Cole, 2007).

<sup>268</sup> This is probably spelled out in one of the best ways in the Anglican *Season of Creation* booklet that is a guide to congregations in their worship on Sunday as they celebrate nature. The Season of Creation or Creation Time, is the period on the Church calendar from 1 September (Global Day of Prayer for the Care of Creation)



seems to restrict impartation of sacramental grace to signs and mysteries, yet, on another level the participation in these Holy mysteries of Eucharist and rite of Baptism seem to embrace share the same, other signs, symbols and models that represent God's *magnus opus* of creation in its infinite gloriousness.<sup>269</sup>

A second view slightly different view on the Eucharist was held by Anglican theologians such as Thomas Becon in the Reformation era, William Perkins in Elizabethan times and Charles Ryle in the nineteenth century. According to this view, the Eucharistic elements are merely symbols of Christ and, thus "memorials, to put us in remembrance". Becon, for instance, writes that when the communicant receives the Lord's Supper and partakes of the promises of Christ, he or she is not receiving the real/corporeal body and blood of Christ. In other words, the bread and the wine are only figurative/symbolic not the real thing, they are "separated from the nature and substance of Christ's body and blood in any real way" (Douglas, 2012:211). For Becon, the type (the bread and wine) can in no way be the archetype, in other words, "[t]he sacrament of Christ's body and blood is not the very self-real and natural body and blood of Christ, but an holy sign, figure, and token of his blessed body and precious blood" (ibid.).

A third view holds that, when the church share in sacraments it uses nature in a form of bread from grains of wheat or wine from vine for Eucharist or water for Baptism that and in a way share with creation the symbolic representations as well as the mystery or sacramental impartation thereof. So, it may suggest here that sacraments reflect relationships both in the divine and natural realms, between humanity and God, between humans, as well as in the Body of Christ, the church. In a way, too, such a view embraces open possibilities of the embodiment/incarnation of God

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every year to 4 October (St Francis of Assisi Day). The booklet suggests that during the Eucharist, where the celebrant takes both the bread and wine and blesses them, it should be done in a language that is deep into "nature" language. After the priest took the bread he/she will say, "You are blessed indeed, Lord God of all Creation. Through your goodness we have this bread which earth and which we have received from the silent soil. It is bread of the earth, this silent earth bathed in the morning sun, this beautiful planet in the teeming galaxies of the space: warm and well-lit for us, generous, faithful and surprising, bring forth life in all its forms." The second stanza is even more revealing: "You are blessed too, loving God, in the wine we have, fruit of the vine and work of human hands. In our earth of many blessings vine was planted, its roots reaching down to that richness from which nourishment, strength and health are drawn." The two paragraphs emphasise the deeper relationship between the environment, nature, earth and the elements of the Eucharist which are symbols (cf. PLC, 2008:4).

<sup>269</sup> Rowan Williams was able to underscore this reality. According to Fodor, "[i]n this meditation on the sacramental nature of Christ's incarnation and our own embodiment in relationship to it, Williams is able to underscore *the sacramental nature of creation*" [my italics, LMM], see Fodor, 2012:277.

manifesting through symbols, models, metaphors and real life experiences, or nature such as in mountains, trees, animals, birds, and so on. In short, the use of sacramental language offers broad possibilities in terms of the focus of this to study to address the impact of military on the environment.

A final view is expressed by John Hooker. The sacramental presence of the divine Spirit of God in Creation calls for a radical understanding of how God relates to nature. In Hooker's view, "as gift[s] of God, the sacraments are part of the ordering of God's relationship with the church" (quoted in Gregg, 1991:165). As part of the ordering of all relationships, sacraments are in a way promoting and signifying the coming together of all creation under the headship of God. In Hooker's words, sacraments are (a) fundamental "to unity of the body of Christ", (b) "... effective of the grace they signify", and (c) "... grace effected sacramentally, in the end, is precisely the grace that worketh salvation. Sacraments are the powerful instruments of God to eternal life" (Gregg, 1991:171).<sup>270</sup> Thus, when the Lambeth Conference centuries later claims that "The divine Spirit is sacramentally present in Creation" it also supports and promotes Hooker's theology that creation, just like sacraments, reflect how God orders relationships, how God intend to, ultimately, unite all in Christ as part of his Body.

Hooker's theology promotes Christ presence in the Eucharistic elements, but not in any corporeal sense, rather in spiritual sense. His theological understanding of the concept of the sacrament is based on two sources, namely Article 25 of the Thirty-Nine Articles of Religion and the catechism of the Book of Common Prayer of 1604.<sup>271</sup> For instance, the Catechism of the Book of Common Prayer (1604) states that "[t]he sacraments are outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace" (see Gregg, 1991:165).

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<sup>270</sup> Hooker uses formulations such as: "the presence of Christ in the Eucharist effected participation in Christ. This presence and participation were real and not merely spiritual ... Through the sacrament, Christ is present in the soul of the faithful ... Participation, however, does not carry within it a collapse of the divine and human into oneness. There is real and mystical-union, but always the necessary distinction between human and divine is maintained." According to Gregg (171), here "Hooker echoes the ancient understanding of *theosis*: that we become by grace what God is by nature." For Hooker to claim that, in Eucharist, believers enter the mystical nature of God suggests that he was influenced by the medieval theology that his generation was strongly guided by.

<sup>271</sup> A detailed discussion of these two source documents in detail will result in a too long detour. However, it is crucial to note that neither restrict the language of sacraments to only certain theological meanings. In other words, it will not be out of sync to contextualise these concepts broadly so as to fully underscore their meaning.

Article 25 of the Thirty-Nine Articles of Religion, in turn says that

[s]acraments ordained of Christ be not only badges or tokens of Christian men's [sic] profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.<sup>272</sup>

Returning to one of the important contemporary Anglican environmental documents, *The Virginia Report*, the latter emphasises that “Word and sacrament are fundamental to the life of the Anglican Communion as it seeks to teach the faith and to give guidance for the right conduct in human life, expressing this in doctrine and moral guidance” [my italics, LMM] (IATDC, 1997:17). Furthermore, the Baptismal and the Nicene Creeds, which are liturgically included in both Anglican daily prayers and Holy Communion also opens with almost similar sentences where the same emphasis is made on God as the source and sustainer of creation.

It is, therefore, inconceivable to refer to the sacraments and not to see them as declaring both explicitly and implicitly the deliberate intervention of God or to use theological jargon of the “deliberate incarnation” of God, in the weekly gathering of Anglican saints. Through the sacramental symbols God incarnates, interacts and interrelates with Anglicans as they gather for worship and witness every Sunday.

#### 5.4.6. Anglican Ecotheology is Eschatological

As we have shown, Anglican theologians such as Rowan Williams and Thabo Makgoba argues as Christopher A. Beeley does that, “Christianity is profoundly orientated towards the future, heavenly end, the final condition (*eschaton*) of creation that Jesus proclaimed and enacted as the kingdom of God” (McMichael, 2014:280). Anglican eschatology is steeped into and founded on the understanding that the finality, renewal, and restoration of all things includes *inter alia* the blue, green, vibrant, and diverse planet called *oikos*. Beeley agrees, “Christian eschatology focuses above all on the purification and renewal of creation, the eternal community

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<sup>272</sup> The second symbol or model is that of human beings as “co-partners with creation and bridges between heaven and earth.” The 1989 Anglican Prayer Book’s catechism also support this view that “there is one God, the Father the Creator of heaven and earth” and that “the universe is the work of a single loving God who creates, sustains, and direct it.” It goes on to say that “the world belongs to its creator; and that we are called to enjoy it and to care for it in accordance with God’s purposes” (CPSA, 1989:423-24).

of the saints in the city of God and the vision of the Holy Trinity, all centred on the final revelation of Christ's glory as a gift of the transcendent God (Ibid.).

Indeed as I stated in Section 5.4.1 and 5.4.2, Anglican eschatology is about *hope* for the “radical transformation and renewal” of the entire creation. At the heart of this argument is the conviction that, “In order to appreciate the full import of Christian hope, it is crucial that we recognise the imperfection and impermanence of our current condition. Even with the grace of Christ and the gift of the Holy Spirit, our lives remain far from complete” (Ibid.). In Beeley's view no one is charge of this process, therefore, “Christian eschatology serves to disabuse us of any illusions we may harbour about the state of our present world and our abilities to refashion it” (Ibid., 281). Christians need to understand that the humanity/military and/or the earth is broken, limited, and in “deep need for Go, so too the *eschaton* will come by grace as God's final redeeming act, it cannot be earned, forced or otherwise fabricated by human effort” (Ibid., 281).

Bishop Schori<sup>273</sup> takes this argument even further and insist that one of the foundational assumptions that Christianity, Islam and Judaism hold in common is “that the end of things is about peace – that great peace that reaches through or beyond human suffering to shalom, salaam, Islam” (ART, 2008 (90) 2: 698). The image of end-of-things portrayed here urges towards “human community where all are fed in abundance, where no one studies war anymore, where swords are re-forged into tools to feed the hungry” (Ibid). Indeed, the whole Christian community nurture the hope that full unity lies ahead of them and can only be fully achieved through the gift of God's grace” (Ibid). Christopher C. Brittain calls the time in between now and then the “eschatological patience” (Ibid., 799).

The Anglican Church, like most denominations, emphasises that the church as a messianic community indwelled by the Holy Spirit is a transitional community, working and waiting in hope for the fulfilment of God's promised glory (cf. Romans 8:18 & Philippians 3:12-14). The Anglican understanding of the *eschaton* is leaning towards a theology that *transforms* the humanity and the entire cosmic realm in preparation for the coming of the eschatological kingdom of God which finds its final fulfilment in Christ. As Paul declared, God becomes “all in all” (cf. 1 Corinthians 15:

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<sup>273</sup> Bishop Kathrine Jefferts Schori was the first presiding woman primate (equivalent to Archbishop of Cape Town) in the Episcopal Church of the United States of America (Anglican).

28). The question though is, is the Anglican eschatology relational theology [response] capable of addressing the relational crisis in the ecosphere? (cf. *ART*, 2012 (94) 1: 6). The Holy Spirit continues to preserve and renew the church daily as it prepares her for the *Parousia*.

Beeley insists that, “Given that our eschatological condition is our true identity, then in faith and hope Christians look forward to becoming more fully ourselves in the eschaton, just as human society will be perfected as well” (McMichael 2014:285). Continuing in similar vein Beeley says, “The final judgment is the great reckoning of creation, by which God’s truth finally prevails and his righteousness pervades the universe. Christ’s *parousia* is both a revelation of Christ’s glory and, at the same time, a revelation of the truth of our own lives” (ibid.). Scott MacDougall make a similar point,

“Churches are communities preparing for participating in, and prefiguring the new reality that Jesus proclaimed and embodied in his pre- and post-Easter life. Christian communities are agents of that new order, coworkers with God the inaugurated-yet-ongoing process by which God’s future is drawing near for the transformation, renovation, or consummation of the world, to establish what Jesus called “the kingdom.” (*ART*, 2012 (94) 1: 8).

The final judgement is an integral part of the redemption and perfection of creation. It is necessary that God purge from the cosmos every trace of sin and evil in order for God to rule throughout creation. Under God’s final and total reign, there can be no more sin and death, no more suffering and tears, but only joy, peace and life eternal (McMichael, 2014:286). What MacDougall calls, “the raptures that arise from sin and brokenness” are removed and replaced with “authentic and perfect love and communion” which is “possible and, ultimately realized” (*ART*, 2012 (94) 1: 9). The *eschaton* comes as both the final event of history and the end of history altogether. Because we will share in Christ’s immortality and eternity at the resurrection, human history as we know it will come to an end. Yet, contrary to the pagan notion that the aim of life is to escape the constraints of bodily existence, Christianity promises a final state that is characterized by the renewal and fulfilment of creation (McMichael, 2014:288). Scott

In short, what all the above Anglican theologians point out, is that central to Anglican's eschatological theology is hope, hope for the full restoration of humanity, church, and the entire creation – the *oikos*. In their view, this hope comes through and in Christ Who “reconciles to Himself all things, whether on earth or in heaven, making peace by the blood of His cross” [cf. Colossians 1:20 NIV] – this is eschatology that includes within its vision of a restored future kingdom of God, that is, where “all things,” “in heaven and on earth,” “visible and invisible” find their meaning in him. The Anglican understanding of eschatology, then, is about *inter alia* nurturing hope that all creation (e.g. humanity, animals, birds, reptiles, seasons, and global spheres) reaches its fullness, its healing, and its restoration in God through the gift of God's grace, Christ our hope.

As MacDougall stated, “The Anglian heritage affirms that the church has an eschatologically “radical different” way of doing things” (ART, 2012(94)1:11). An Anglican eschatological view of eco-issues brings meaning to the space and time of the current natural world by illuminating it with the truth of Christ as the epitome of hope to both the origin of the material realm and the soon coming eschatological kingdom, the final state of everything. In keeping with the theme of the new creation, the vision of God will include the vision of everything else as well. When we see God face to face, we will likewise see God's creatures more clearly than ever, seeing and loving them in and for God, just as the love of God always involves the love of the neighbor. By participating in God's being, all of creation will become what it was intended to be and share in the divine glory that fills the vision of the saints (ibid., 290-91).

This calls for a change in attitudes in a number of areas, more especially in how humanity/military relate to nature. The SANDF have the obligation [at least as far as Section 24 of the Constitution, 1996 is concerned] to act with caution and responsibility. As Beeley advised, “The consummation of creation is the greatest levelling act that supersedes all human social and political arrangements as well as the order of nature, and it will occur independent of our plans to bring it about. God's promise in Christ gives us hope in the midst of our present struggles and the motivation to love God and one another amidst many obstacles. Yet, it also delivers us from our delusion of grandeur and protects us from the dangerous naivety to

imagining that we can attain perfect happiness by our own power” (McMichael, 2014:282). Double-check the grammatical correctness of this quote please.

The implication of this understanding of *Anglican eschatology* is that the Anglican Church and the SANDF members must be immersed in the understanding that the natural world is part of and it manifest the messianic kingdom through which God demonstrates the forthcoming divine glory. In this sense nature and nature’s destiny is understood through Christ, and not apart from him because humanity and nature exist in the light of God existence and purposes. To participate in such hope or contribute to such a future, SANDF members must ensure that they are not fixated to some period, or stamped with one historical format, or worst, constraint and limited by policies. Rather, their main task is to rethink, re-engage, and recreate fresh ideas capable of liberating the *oikos* from the clutches of military power and conversely develop it in such a way that it will ready it for the coming messianic kingdom. These are not for the fainthearted or small-mindedness but rather courageous soldiers willing to participate in the new great commission in which the entire universe is saved and the divine will is fulfilled. In Beeley’s words, “By participating in God’s being, all creation will become what it was intended to be and share in the divine glory that fills the vision of the saints” (McMichael, 2014:291).

## 5.5. Conclusion

This chapter further outlined the nature and content of Anglican ecotheological thought that, in turn, may contribute towards an adequate response/s to the impact of military activities on the environment. Building on the fundamentals of an Anglican ecotheology as surmised from the Lambeth Conferences in Chapter 4, the focus first shifted to Anglican ecotheological contributions by global Anglican forums such as ACEN and SOCC and specific examples of statements, declarations or reports by these bodies, e.g. in Canberra and Lima and the influential Virginia Report.

In the second half of this chapter we listened to the voices of influential Anglican theologians and church leaders, globally (primarily Rowan Williams, but also other contemporary Anglicans, such as Sally McFague, David Atkinson, Scott MacDougal, Steve Platten, Clive Pearson, Jeff Golliher, Archbishop Michael Ramsey and Bishop George Browning, but also Anglican voices from the past, such as Edward Pusey, Thomas Becon and John Hooker). Moving closer to home and home, the focus fell



primarily on the ecotheological thought of Thabo Makgoba, but again with reference to other African and South African Anglican voices, such as those of Andrew Warmback and Cyprian Alokwu, but also referring to Ellinah Wamukoya, Denise Ackermann. In the end, given the fundamentals of Anglican ecotheological thought as identified with reference to the Lambeth Conferences, the characteristics of Anglican ecotheological thought was listed and discussed in this chapter, as being, firstly, an oikothology and an oikothology based on the concept of the stewardship of creation, but also as being biblical, based on the premise of *koinonia* sociological (relational), *perichoresis* and sacramental.

Throughout Chapters 4 and 5, in order to better explain Anglican ecotheological thought, but looking horizontally across Christian traditions, time and again Anglican thought was also compared or elucidated by referring to non-Anglican theologians, in particular, Dietrich Bonhoeffer, Jürgen Moltmann and John Howard Yoder and Daniel Migliore. The list also includes ecotheological contributions to the environmental discourse by South African Reformed systematic theologian Ernst Conradie and South African Christian ethicist Nico Koopman.

It became clear, in chapters 2 and 3 of this study that concerns about the current ecocrisis and the anthropogenic origins thereof can no longer be limited to discourses on climate change, overconsumption of resources, and/or global warming. Military destruction of the environment was shown to be just as much detrimental and enduring. As a matter of fact, as this study has shown, long after the end of war, the *earth/creation* – *oikos* continues to “groan” (Romans 8). As such, at times, military and church language was interwoven or possible implications of ecotheological thought for the impact of military activities on the environment was also alluded to, which will more expressly form the focus of the following and final chapter of this study.

## CHAPTER SIX

### SUMMARY AND RECOMMENDATIONS:

#### TOWARD AN ANGLICAN RESPONSE

*Wars not make one great...*<sup>274</sup>

*What kind of world do we want to leave to those who come after us, to children who are now growing up? This question does not have to do with the environment alone and in isolation; the issue cannot be approached piecemeal. This leads us to ask ourselves about the meaning of existence and its values at the base of social life: What is the purpose of our life in this world? Why are we here? What is the goal of our work and all our efforts? What need does the earth have of us? Unless we struggle with these deeper issues I do not believe that our concern for ecology will produce significant results.*<sup>275</sup>

### 6.1 Introduction

From the onset this study argued that military activities impact the environment, extensively and negatively. This was done by showing that such was the case as far back as in ancient times when the military had been responsible for ecological destruction. By using clear historical examples specific ways was identified as to how conflict, particularly war, contributed to this destruction of the natural environment. The fundamental structure of war may have been radically transformed from the time of Sun Tzu or Carl von Clausewitz, yet the effects on the environment remain. However, unlike earlier times, contemporary wars do not necessarily have to prove or indicate some well-defined beginning, defined targets, singularly defined form, defined contexts or even well-defined objectives – in fact, some contemporary wars or conflicts conspicuously “lack definitive battles, decisive campaigns, and formal

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<sup>274</sup> So says the Jedi Master Yoda to the impetuous young Luke Skywalker in Episode V of the *Star Wars* movie phenomenon, *The Empire Strikes Back* (quoted by Baker, 2014:177)

<sup>275</sup> Pope Francis, *Laudato Si*, 2015:160.

endings. [And,] [t]hey typically last for decades” (Porto, 2002:5). What also became clear and what made the issue even more pressing is that modern militaries, with their modern weapons, seem to have taken this destruction, or at least its potential, to an even higher level.<sup>276</sup>

One aim of this study was to show that and how such complex manifestations of military activities (the array or mixture of conventional, unconventional, guerrilla, multimodal or irregular, i.e., asymmetric warfare, and military exercises, drills, and training, etc.) have deep, intensive, and in some cases long term implications for God’s creation. It was argued that the current situation cannot continue, as in a manner of speaking, “if current trends continue we will not.”

It was, however, also argued in efforts to respond to the environmental challenges of military activities, one possible response is a theological one, more precisely, an ecotheological response. In this study, it was specifically asked what an *Anglican* ecotheological response may be. To lessen or perhaps even reverse this ominous situation this study proposed, that the Anglican Church through its agencies (e.g., chaplains working in the DOD), employ an Anglican ecotheological *construct* as a tool to respond to the impact of military activities of the SANDF. No Christian church or tradition can stand idly in these circumstances and ACSA must employ the ecological wisdom of its (Anglican) faith, ethos and praxis to respond on its part to the negative impact of military activities on the environment. In doing so it will hopefully contribute to engendering fresh, new thinking and a more pragmatic approach in the military (i.e., the DOD) toward a more effective coexistence with the natural environment. A world without the military, without any military activity is, sadly, unimaginable. But, religion as a whole and the Anglican tradition in particular have a mammoth task of setting examples of responsible neighbourliness, of digging deep into its own theological resources and of facilitating peaceful coexistence between the military and the environment. Anglicans must seek common good with

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<sup>276</sup> The intensification of the impact of military on the environment has since become common knowledge in the twentieth and the twenty-first centuries. In fact, after local and international examples such as the Anglo-Boer War, the two World Wars, the South African Border War and the war in Iraq (Desert Storm), so-called military ecocide became an almost commonly recognised phenomenon. Current trends in military activities (i.e. war and deployment of weapons) suggest that there is even greater danger at hand due to fact that conventional warfare has been largely replaced by asymmetric warfare that, in most cases, do not have even have or is not even limited to selected targets or enemies and where it sometimes is difficult to even establish the motive behind such warfare. In Africa, the list of countries and regions impacted by the military activities is long. It includes horrendous examples of human and environmental tragedies in Rwanda, DRC, Nigeria, Chad, Burundi, Liberia, Ivory Coast, Sudan, and South Sudan (cf. Ferreira, 2010:45-48; cf. Agwanda and Harris, 2009).

other religions and other fellow Christians so as to live in neighbourliness, not only with other human beings, but also with the rest of creation.

This study primarily sought to identify an Anglican theological framework that champions the securing of and protection of the environment by promoting the interrelationship and interdependency of the human society (alas, including its military sphere) and creation. To summarize how this was done, the following three initial key observations can be retraced.

## **6.2. Facing the Fact: Humanity, the Military and the Environment**

The first significant observation made throughout this study is that war (conflict) has always been unambiguously tragic, resolutely final and unavoidably existential in almost every historical epoch. Without exaggeration, almost the entire recorded history of humanity is a history of war, conflict and strife of one kind or another. It is an undeniable fact.<sup>277</sup> In essence, all militaries seemingly rely on aggression, if not brute force and instilling fear, sometimes via primeval instincts to torture and kill (in some instances in the form of large-scale massacres) to accomplish their end state.<sup>278</sup>

Ironically, improvements in military strategies, tactics and technology have not automatically translated into an improved sense of the need or responsibility to care and protect the environment. In fact, in some instances, the opposite is true (cf., e.g., Gregory, 2015:197 with regard the use of drones in warfare). As Francois Vreÿ (2012:111) puts it more aptly: “War is difficult and dangerous, but a moral advantage fuels the strength of determination to push on in the face of uncertainty and criticism.” This simply means that military activities brutalises and obliterates

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<sup>277</sup> And, unfortunately, whenever such rancour or war breaks out, there is no template as to whether it will be (or will remain) small, marginal or, at least, conventional; only circumstances on the ground determines the shape, size, and method to be used. There are myriad of underlying causes for this, which include: the failure of democratic systems; weak or absence of local leadership to provide safe havens from human trafficking, drug wars, crime and violent extremism that contributes to small groups of people organising themselves into militias; control over territory; ethnic friction and ethnic cleansing; competition for natural resources; religion used as a political tool to mobilise against perceived enemies; economic circumstances such as unemployment and poverty. It seems is going to be a reality for long, unless something radical is proposed (cf. Ferreira, 2010).

<sup>278</sup> To momentarily revisit the Prussian strategist Carl von Clausewitz, in his *On War*, he argues that attempts to moderate violence inflicted in war is a logical absurdity. Kind-hearted people, Von Clausewitz argues, might “think that there is some ingenious way to disarm or defeat the enemy without too much bloodshed, and might imagine this to be the true goal of war” (Von Clausewitz 1989:75). However pleasant this sounds, he concludes that “it is a fallacy that must be exposed: war is such a dangerous business that the mistakes which comes from kindness are the very worst” (ibid.).

everything on its path, a reality that the earth-*oikos* cannot afford either on temporary or permanent basis.<sup>279</sup>

A second main observation is that military activities primarily threatens effective peaceful coexistence, and interjects and obstructs interrelations, interdependence, and interpenetration or, in Anglican language, it impedes “life together”, “bonds of affection” (see 4.3 and 5.5.4 above) and communion between and amongst humans and nature, and between the rest of creation and its Creator, the Triune God.<sup>280</sup> War and weapons are instruments of division and separation in that they deny both the perpetrator and the victim of the opportunity to have “mercy and compassion for the alien, the orphan, the widow, *and nature*” (my insertion – LMM) (cf. Simpson, 2005:24). Simply put, during war there is no difference or any time to differentiate between the orphan, the widow or the blade of grass or an aesthetic panoramic valley; war is cruel and Anglicans need to create a space and an opportunity for all (including the natural environment) to find, rediscover, reclaim and restore its dignity, integrity, value, significance and sacredness.

A third and equally critical observation made is that, although the whole war enterprise or the whole effort of military activities leads to destruction of the natural environment, the question this study sought to address was not whether there is convincing justification for military existence or any justification for war (Just War Theories), or any other military activity. No argument was offered in support or against this. The study rather proceeded from Jacklyn Cock’s statement that, “The military is incompatible with the natural world” (1.1 above). What is at stake here

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<sup>279</sup> Hedrick Snyder calls for recognition, memorialisation and life status for the role that animals or birds played during war, saying that “[i]t is generally accepted that human war is a complex affair with wide-ranging implications for both humans and non-human animals and the environment at large. Whether non-human animals act as companion animals, war mascots, ammunition in the war arsenal or as an indistinguishable part of the general battlefield, their destiny is unavoidably tied to human affairs. Since it is impossible to isolate or protect animals from the destructive results of human conflict, it is morally defensible to both acknowledge their presence and suffering and to appropriately commemorate their contribution on its own merit without the matter becoming an issue of ‘either or’ as portrayed by some of the critics of animal commemoration” (2015:150).

<sup>280</sup> In a way, Rowan Williams’ words rings true when he says, “[i]t may well be that the practice of art assists us in making sense of what theologians, Christians in particular, claim to be the fundamental framework for ‘reading’ the world ... The doctrine of the trinity is not a conceptual tour de force to resolve a set of abstract puzzles. It is a statement that the God encountered in the history of Israel and the life of Christ must of necessity be involved in the generating of otherness because of the radical, self-dispossessing character of the love that this God displays.” Elsewhere he continues “Both the birth of the Word from the Father in eternity and the birth of Christ in time can be seen as the full ‘translation’ of identity into otherness without ultimate loss or alienation” (quoted in Miller, 2015:343). Miller summarises Rowan’s view as follows: “Christ, as the Second Person of the Godhead, literally becomes space, in timeless representation – the Incarnation drawing attention to the invisible God’s own visibility in the image of Christ. As we have seen, the Incarnation does not limit God to space and time, but rather the actuality of God’s relations with us is asserted in space and time” (ibid.).

from the beginning was, in the words of Conradie that “[E]nvironmental degradation has worsened and will probably continue to do so in future.”<sup>281</sup> This study struggled with this reality, it pointed out that within the military the destruction continues often under the disguise, pretext, rationale, and/or subterfuge of preventative, defensive posture or military preparedness and readiness strategies. As shown the environmental cost of these activities are in many ways as terminal, widespread, and simply incalculable as full-out warfare...

Much has been said as to the fundamental tenets of an Anglican ecotheology (with reference to the Lambeth Conferences – Chapter 4) and as to its interpretation by global Anglican forums and individual international, African and South African theologians (Chapter 5). This study proposes the following two tenets of Anglican ecotheology to be the most crucial to an adequate response to the negative impact of military activities on the environment.

### **6.3. Anglican Ecotheological Response**

#### *6.3.1. Christ as the Touchstone of Interrelations*

How Anglican Christians respond to the military destruction of the environment should say much about their understanding the Christ, but also their own understanding of in their quest to make sense of the implications of their faith (in Christ) to everyday issues.<sup>282</sup> In fact, for human beings to understand Jesus as a paragon of interrelations is a necessary and non-negotiable aspect of Christian faith, action and response anywhere, especially in our relationship not only with fellow human beings, but perhaps even more so in our relationship with the any and all “others”.

For any generation of Christians to be true disciples of Christ, it needs to look at how history has shaped and influenced the way it acts, respond and interacts with “others”, also in the midst of turmoil and any consequent destruction of the

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<sup>281</sup> This, according to Conradie (2011a:11), is the current situation despite the fact that “[w]e have by now witnessed three decades of environmental conscientising, outcries, daunting statistics, analyses, programmes and movements. The media often feed us with stories about environmental disasters...despite this huge effort and although the global community has made some progress on issues such as acid rain and ozone depletion, we have not been able to turn the tide of consumption, pollution, climate change, deforestation, over-fishing and the exploitation of non-renewable resources.

<sup>282</sup> Similar views are expressed by Ann Milliken Pederson (2008:60): “As a fully human person, Jesus is uniquely and totally open to God. Jesus embodies as the divine Logos the multiple levels of creation that were present in him.”

environment. For Christians, Christ is our compass wherever we are and when we interact with issues such as policy development, issues of morality and ethics, issues of justice ... and the environment.<sup>283</sup>

Brute force (which most military organisations rely on), then, stands in complete, total contrast to the life and ministry of the incarnated, crucified and resurrected Christ, who is the full representation of true Christian moral, social and theological witness.<sup>284</sup> The archetype of the broken, suffering, crucified and resurrected Christ shatters any military nuances of power as represented by prowess, fighting capability and advanced tactical manoeuvring that eventually claims human neighbour and nature as its principal trophies in its quest for supremacy. In the Christian witness, however, power is not understood in terms of its ultimate brutality or being the epicentre of global annihilation, but rather as meekness, obedience, love, care, empathy and ... peace.

The model proposed here as a perfect opposite and replacement of military supremacy is that of a God in Christ, who, though omnipotent, omnipresent, omniscient, transcendent, is also paradoxically weak, broken, humiliated, obedient and lowly (Luke 1:46-55). This is the Trinitarian God, who in and through Christ empathises and embraces creation's daily suffering and humiliation, also at the hands of the military. Hence, all things find their ontological, teleological, deontological meaning and purpose in Him (Colossians 1:15-17). This simply means that this (eco)theology takes serious the truth and meaning of God and takes the interrelationship between humanity and nature, the viability of creation as inviolable.<sup>285</sup> This is further supported by the fact that, according to both the Old and

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<sup>283</sup> In a sense, humankind needs to reclaim, through the historical figure of the Trinitarian God in Christ, the true meaning of who it is and its place within the (God's) greater scheme of things. Here too, the Triune God, as enacted by the three persons of the Trinity, sets an example for believers to emulate in terms of how it relates to others, but also to creation in its entirety. If seek the true picture of Jesus Christ we are bound find Him in the witness to his actions and responses. (cf. N.T. Wright in the collection of essays by Episcopal scholars edited by Donald Armstrong, 1988:4)

<sup>284</sup> The late American Baptist theologian, Glen Stassen (2012:165) talks about the "empathic reality" that is the way of Jesus "entering in" to our midst of suffering and shame to offer healing and to confront forces of oppression and domination that would do us harm. As he puts it, "The cross in Jesus Christ's act to enter into Jerusalem, as he has entered into the midst of lives of the people throughout the Gospel – the very perpetrators of injustice, violence, betrayal, and denial – to confront their wrong and to offer even them the opportunity to repent and be included in the mission, in community with him." Cf. also Reggie Williams, 2013:161-64.

<sup>285</sup> Well-known Episcopal theologian Sallie McFague (1991:15) agrees: "Theology is an 'earthly' affair in the best sense of that word: it helps people to live rightly, appropriately, on the earth, in our home. It is, as the Jewish and Christian traditions have always insisted, concerned with 'right relations,' relations with God, neighbour and self ... the other creatures and the earth that supports us all. This shift could be seen as a return to



New Testaments there is no dichotomy between what is termed as creation and Godly (mindful of the fact that Anglican ecotheology has been said to be biblical – cf. also 5.5.4 above).<sup>286</sup> In light of this, it is indeed ironical, that Christianity (and rightfully so) has in history often been accused of exactly the opposite, of separating God from creation, separating the divine from the natural, earth from heaven, and the spiritual from the material world.<sup>287</sup>

Clearly this study wish to do away with such dualistic dichotomies. As the church father, Gregory of Nyssa insisted, the concept of God refers to “the mutual *action* of identities’ divine ‘energies’ to the perichoretic triune *life*” (in Burgess, 2004:290). That is, the nexus between theology and ecology is fundamentally relational; what the late Chicago Lutheran theologian Joseph Sittler calls, an “ontological community”.<sup>288</sup> Indeed, it is, “[o]nly when this foundation of insights into the nature of God and God’s relation to the world has been laid ... it [shall] be possible to develop an understanding of the significance of the historical Jesus of Nazareth, that is, an account of Jesus as the Christ of faith” (Milliken Pederson, 2008:60).

Thus, the Anglican Church must broaden its theological scope to include, amongst other things, a more intense, deliberate and robust agenda that seeks to protect, care and sustain forests, rivers, oceans, the stratosphere and land. This agenda should encourage humanity to emulate Christ in his incarnation, suffering, death and resurrection, seeking a paradigm shift, a new conception, a new model according to

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the roots of a tradition that has insisted on the creator, redeemer God as the source and salvation of all that is. We now know that ‘all that is’ is vaster, more complex, more awesome, more interdependent, than any other people has ever known. The new theologies that emerge from such a context have the opportunity to view divine transcendence in deeper, more awesome and more intimate ways than ever before. They also have the obligation to understand human beings and all other forms of life as radically interrelated and interdependent as well as to understand our special responsibility for the planet’s well-being.”

<sup>286</sup> For instance, the Hebrew psalmists saw the temple as “the centre and symbol of Yahweh’s sustaining and ordering of the earth. Thus it is of particular significance that the psalmist invites the non-human creation to participate in the temple’s liturgy” (Coad, 2009:182).

<sup>287</sup> Referring to many religions’ propensity to separate gods/creators from creation/nature/the universe, John Grula (2008:164) says that “[a]pparently the human mind has a strong tendency to do this ... However ... I maintain that the creator/creation dichotomy is a false one and an erroneous extrapolation from everyday experience. It is a flaw in human perception and cognition to posit this dualism where none necessarily exists, particularly in a realm that is so far beyond ordinary comprehension and experience. Moreover, there is no direct evidence for the existence of a separate, transcendent creator. Historically, the existence of such an entity has been inferred indirectly from the existence of the creation—for which, in sharp contrast, the evidence is overwhelming. Every day we perceive the creation with our senses, we measure it and study its properties.”

<sup>288</sup> But how does one explain this ontological community? As McFague asks, “should Christians love nature? Are they not going to be accused of being ‘pagans’ or goddess worshipers?” McFague answers this with a resounding yes. “Christians should because, quite simply, God is with us here in and on our earth. That is what the incarnation claims God does. God does not despise physical reality but loves it has become one with it” (McFague, 2013:179).

which actions such as contamination, pollution, and destruction are replaced by new language and concepts such as “life together”, “bonds of affection”, and “communion”.

### 6.3.2. *A Reorientation toward the Sacredness of Nature*

ACSA's interpretation of Anglican theological, ecological wisdom, that is, the Church's understanding of who God is in relation to humanity and the rest of nature, the way it reads the story of creation and contextualises it, its understanding of God's actions and the Church's traditional approaches to ecological issues all call for and speak to new a way of public prophetic engagement with the military.<sup>289</sup> Conversely, Dorothy C. McDougall (2003:43) agrees that, “[t]he most fundamental issue facing us today is *earth-human relations*. Any Christian theology that hopes to be effective for earth healing will confront this question head-on and go beyond its own anthropocentric bias to do so” [my emphasis - LMM].

The agenda for Christians, wherever they are, should be to advance the Kingdom of God, to explain how this God it professes and this God's kingdom permeates our day to day existence and transforms our feeble and worthless existence into fulfilling and productive life. So, in the context of the DOD, ACSA should respond by insisting on the reorientation of the SANDF towards a stewardship of creation. This study suggests that the ACSA's theological response must make sense of God even through perilous situations, such as war. In other words, an ecological wisdom from an Anglican perspective should permeate military spaces, and should be capable of translating God's language into military language! Such language should ensure the integrity of creation as it seeks to holds in perfect balance both God's transcendence and immanence with finesse, but without collapsing or elevating one of the other; whilst, at the same time, being pragmatic in its approach to the negative impact of military activities on the environment.

What is the above paragraph suggesting? First, that not only is *earth-human* relations violated when humanity ignores our planet and allows it to be plundered by greedy people or destroyed by military activities, but that we then also forgo the

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<sup>289</sup> Case-Winters (2007:18) rightfully asserts that “[c]hanges in behaviour must grow out of changes at a deeper level. A reorientation akin to conversion is needed. How we think about God and the world as well as how we think about ourselves in relation to one another and in relation to the rest of nature are decisive for how we orient ourselves.”

principles that accentuates the importance of nature.<sup>290</sup> Thus, it is critical that human beings – also those who initiate policies and participate in military actions – reconsider their place and actions within this world, that is, in God’s world. To do so, the SANDF, working together with the Anglican Church, should find new ways, responsible ways and sustainable ways that promote and acknowledge the sacredness of creation.<sup>291</sup> It cannot be stressed enough: military policies on EM (environmental management) cannot by themselves offer a comprehensive solution. All disciplines, including theology, must be explored in this effort.<sup>292</sup> British ecologist, Ghilleen Prance puts it bluntly: “the crisis is so serious that scientific and political solutions alone are unlikely to address it satisfactory. The magnitude of the problem demands ethical, moral and religious solutions as well as science.”<sup>293</sup>

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<sup>290</sup> Nature has principles that make it worth considering, respecting and protecting. University of Cambridge Anglican scholar, Hillary Marlow (2009:88) sums these up as: 1) The principle of intrinsic worth – that is, the universe, earth and all its components have intrinsic worth/value. 2) The principle of interconnectedness – earth is a community of interconnected living things that are mutually dependent on each other for life and survival. 3) The principle of voice – earth is a subject capable of raising its voice in celebration and against injustice. 4) The principle of purpose – the universe, earth and all its components are part of a dynamic cosmic design within each piece has a place in the overall goal of that design. 5) The principle of mutual custodianship – earth is a balanced and diverse domain where responsible custodians can function as partners, rather than as rulers, to sustain a balanced and diverse earth community. 6) The principle of resistance – earth and its components not only suffer from injustice at the hands of humans, but actively resist them in the struggle for justice.

<sup>291</sup> To address these challenges, it is not enough only to reinforce EM policies, improve methods of weapon manufacturing, enforce utilisation of only environment-friendly weapons systems, improve techniques of weapons testing, storage, and procedures of weapons disposal. It will not only demand that war rhetoric be stymied or conflict situations be avoided, but that efforts such as peacekeeping, peace-enforcement, peacemaking and or reconciliation have ecological renewal as key and be central to nation building. Christians in military service, and specifically chaplains in military service have a responsibility to contribute to this discussion. The South African military structure afford chaplains the opportunity to interact with policy makers, with decision makers and, thus, they are in a critical position to contribute on issues of ecological sustainability and development.

<sup>292</sup> How nature and the military interact in theory and in practice is a significant area of inquiry and research that cuts across many disciplines including ecological theology. Although not a well-researched in South Africa and thus not well developed, nonetheless it calls for theologians to begin to contribute in this area. The fact is that military actions impact cultural, historical, architectural spaces, or just habitats for both humans and non-humans and, as such, it also impacts sacred spaces. It, therefore, cannot be a domain of militarists alone to develop and engender a new sense of responsibility towards nature or these spaces. Various disciplines, such as religious studies, ecological/environmental theology, peace theology, anthropology, geography, history, architecture and archaeology could bring a wealth of responses that may improves the ways military interact with nature. Cf. Bergmann et al., 2009:1-8.

<sup>293</sup> What is clear is that both the military and the church need each other to overcome and shed the rigidity of their systems which constitute, define and shape their character, nature, morality, norms, culture, language and values. Both entities need each other to develop its moral, spiritual and ethical intelligence or its intellectual capacity; and a response to the impact of the military activities on the environment is the beginning. See comments by Lynn White Jr, that the solution might come not only from science and technology (as others who are opposed to the hypothesis of God holds), but rather from a religious perspective. White (200:42) proposes that perhaps St Francis’ views should be revived and be adopted as alternative Christian view to solve this challenge.

### 6.3.3. *A Reorientation toward Interrelations*

As we have shown most military organisations (incl. SANDF) are orientated towards a culture of clannishness, this is expressed in many ways including but not limited to communal living, training squads, formed into functioning teams of sticks, sections, platoons [companies, battalions, brigades, Task Forces, multinational Task Forces et cetera]. Soldiers are drilled into communal living in order to ensure and enhance social cohesion, camaraderie, *esprit de corps*, buddy-buddy systems, and/or ‘One Force Concept’. Towers notes that old “expressions such as ‘brothers *and* sisters in arms’ [italics – LMM] convey some of the feeling that exists, but the relationship is unexplainable to those who have not experienced a depth of feeling which is quite capable of lasting for a lifetime” (Towers 1999:210-11). This sense of closeness, clannishness, or community develops over a long period of time, from the day they join the military, throughout their professional life, cemented in combat and in some cases it follows them to retirement. As Nick Jans insist,

“The army’s [cf. SANDF – own insertion, LMM] sense of community is as obvious as its sense of professionalism, but it is not so well understood. To the outsider the army’s sense of professionalism seems to owe much to what many see as an exaggerated and unnecessary emphasis on ‘tribalism’, on the establishment and maintenance of a social distinction mainly for the sake of being ‘different’...However, the army’s sense of community is both much deeper and more *functional* than mere ‘mateship’ might indicate, and its sense of community goes to the heart of the development and management of modern military forces. The army’s sense of community is both deep and broad....Whatever their corps or unit, army members develop a sense of being part of a wider community, of being part of a clan more than of a ‘family’, of being an element in an organic whole stretching back for a century” (Francois Vreÿ et al 2013:118-119).

As a matter of fact, communal life (which is fostered through doing things together such as eating together, exercising, drills, sleeping together in bungalows, sharing similar punishment or reward, and fighting alongside each other) becomes the only life soldiers know, as inexhaustibly repeated – this is a powerful factor in their cohesion and motivation. Part of orientation into clannishness is the instilling of

certain values and virtues that are specific to military life. Values such as loyalty, trustworthiness, respect, love, and compassion are taught as part of curriculum. Virtues such as commitment, duty, honour, patriotism, and humaneness (Botho/Ubuntu) forms part of conventional military professionalism. The view here is to ensure that there is a certain moral standard that all soldiers upholds. It can be assumed therefore that the SANDF subscribes to certain moral standards, that they live by certain values. What then? How is that important to the impact of military on the environment or better still how is it related to this study?

Firstly, the language of community [cf. “life together” or “bonds of affection”] is not anomalous to the military, perhaps what differs between military understanding and Anglican perspective it is [or might be] the semantics but to a large extent they all speaks to interrelations, interdependence, and intercommunion. Similarly, the ‘cultural’ or functional military language of *mateship* or expressions such as ‘brothers and sisters in arms’ or ‘one force’ concept should be extended to include the entire creation, human and nonhuman.

Secondly, because soldiers do things together as a community, and the emphasis is how each one plays a critical role in forming part of the team, a clan, and of the community, and having agreed that such life have nuances within the Anglican language. The next best thing to do is for chaplains to institutionalise this Anglican faith, ethos, and praxis. It should be integrated into the DOD language, cultural expressions, and philosophical motifs. It should become innate and natural for SANDF soldiers to think, act, see and behave in such a way that will suggest they know, believe, and are conscious about their surroundings, especially the natural environment and in particular what it means to them, its implications to their survival, and to their day to day operations. Members of the DOD need to think creatively as to how they plan to live side by side with nature, not as the “other”, or some external reality, but part and parcel of their very being.

As much as the work of the Chaplains is to *inter alia* institutionalize certain values, values such as honour, integrity, loyalty, pride, self-sacrifice, duty, and patriotism and Batho Pele principles. Their work (as chaplains) is partly complete if it doesn’t include influencing the every consummate professional soldier to *inter alia* embrace ecotheological frameworks, that is, have both the noetic and intuitiveness of what it

means/imply to him/her. They should be able to understand and practice the art of inhabiting (*oikodomé* – ecodomy) and the art of living (*oikoumene* – home) in relation to natural environment characterised by interdependence derived from a Creator who creates *ex amore*.<sup>294</sup>

Thirdly, the interrelations or communal language is critical to and for the formulation of strategies and policies, especially those policies that directs the DOD and SANDF members to constantly interact with the natural environment. Thus, the importance and sensitivity of the natural environment must be reflected or at least underpin the drafting of every strategy, plan, policy, doctrine, standard working procedure (SOP), and even Joint Warfare Publication (JWP). This intercommunion therefore must reorientate SANDF towards a new culture, new values and morals which ultimately will influence the way soldiers think about military doctrine, organisational ethos, and military culture/customs in relation to the natural world. In fact, a way must be found to make *Anglican ecotheological construct* to be part of (or underpin) strategic policy frameworks and empowerment courses so that soldiers will be shaped, modelled, trained, and vested with new way of looking at and responding to ecological spaces.

To do so, the SANDF requires, on the part of Chaplains self-immersion in Anglican understanding of *oikos* and ecotheology, and on the part of SANDF members a willingness learn new ideas, ecological nuances, and approaches to ecocare. To both parties it requires psychological, emotional, and attitudinal paradigm shift towards all-round military professionalism characterised by *inter alia* shrewd moral consciousness that understand *oikos* as co-sojourner, companion, and co-inheritor of God's love as exemplified in Christ. The attitude of Christ (cf. Philippians 2:5-11) must permeate and shape the strategic, operational, and tactical decision-making processes especially when it comes to how the military relate to the natural environment. In fact, without being too prescriptive [to EM curriculum in SANDF or Cplns contribution] it is not far-fetched to claim that it could be easy for Anglican

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<sup>294</sup> Keith Clements reflection is helpful in this regard. Using D. Bonhoeffer's engagement or discussion of the word ecumenism, ecumenical, communion, he reflects, "As is well known, the word "ecumenical" comes from the Greek word *oikoumene*, "the whole inhabited world"...we should notice that "the inhabited earth refers in a holistic fashion not just to the inhabitants of the earth, but to the earth they inhabit as well. The root word of *oikoumene* is *oikos*, "house", or "household", denoting a family of community living together under one roof. Furthermore, from the root *oikos* come words, like "economy" and "ecology": the household of humankind and the whole environment". This is the basic definition of what *life together* entails or being in communion with each entails. Hence our discussions in this study take into cognisance the broader meaning of ecumenical life which includes nature. See Clements' contribution titled '*The Legacy of Dietrich Bonhoeffer for ecumenism today*', p. 957 found in the NGTT Deel 55, Supplementum 1, 2014.



Chaplains to interweave Anglican communal language with military language and values of “community.”

Finally, what this study suggests is that an ecotheological framework is critical in that it empowers SANDF members with attitude and consciousness to plan, prepare against ecological moral dilemmas, act professionally and appropriately in ethically challenging circumstances, and make well-grounded decisions to save/protect the natural environment in a nick of time. More importantly, ecotheological framework of an Anglican type reinforces and stretches military understanding of *social* cohesion to include and not limited to the natural environment. It fosters a sense of “community” beyond traditional language of “clannishness” to authentic “organic whole” that now includes *inter alia* “a blade of grass.” It must be stated here that whereas the DOD and SANDF are learning towards the “stewardship” language [cf. Section 1.3. footnote 18, p. 28], nevertheless they hardly if any advocate, have propensity to, or orientated towards interrelations, intercommunion, and interpenetration with the natural environment. Thus, the importance of this study.

#### *6.3.4. A focus on Benefits and Opportunities*

Propagating and promoting interrelations between nature and humanity (and thus the military) from an Anglican ecotheological position have some benefits.

First, concepts such as “*koinonia*”, “bonds of affection”, and “*perichoresis*”, are not in any way anomalous to NEMA or DOD policy perspectives, but are concepts that need to be has to be introduced in the SANDF to boost the conceptual framework and thinking on how the military should relate with the natural environment. These very rich concepts that view nature as endowed with some sacredness, life, consciousness and feelings will help in shaping the mind-set of soldiers who views nature as a mere platform/arena/space to launch missiles or simply as an impediment that distracts from accomplishing tasks such as finding and destroying an enemy in hiding.

From this perspective, the language of eco-care or EM, is not simply seen as an extension of policy framework pontificated via command and control processes. The instructions of commanders are here exchanged for or substituted by a new understanding that professes that, when soldiers care for nature, they care for themselves. This is a “new teaching”, a new knowledge. This ecotheological wisdom



starts, resides and operates from and within a basis of faith, love for God the Trinity and from how believing members of the military understand their relationship with God's creation (Isaiah 11:6-9); it promotes a sense of *shalom* with the rest of creation; it emanates from a belief that steadfastly holds that all creation is "good" and was created by a good God for the good of all (Genesis 1 and 2); it flows from the conviction that it will not be a burden to look after nature, but a joy as one becomes co-creator and co-heir with God.

In other words, acting according to one's (Christian) faith, ethos and wisdom is as critical as acting according to military injunctions about EM. To believing, disciplined, competent and professional soldiers, who are trained to uphold and promote EM, ecotheology then becomes part of their behavioural framework and maps their perspective on and interaction with nature. This, of course, places a huge responsibility on those soldiers within the DOD that professes Christianity as their faith.

Second, this study wishes to reinforce and reinvigorate environmental awareness in the DOD while, at the same time, cementing ecotheological relevance into the strategic, operational and tactical levels of EM within the DOD. In other words, ecotheology and EM policies are complementary, not in competition with – or worse, in contrast to – each other. They can be applied simultaneously at all levels to limit the environmental footprint of the military. An Anglican ecotheological *construct* is nothing but a faith-based approach that wishes to improve sound EM systems within the organisation as part of its overall performance management systems. And who else to do this and to undo damage that has been done but chaplains working together with fellow Christians in uniform. As a force multiplier, chaplains may use existing opportunities to presents courses, develop programs and launch projects aimed at promoting ecotheological thinking within the DOD (i.e., through existing Chaplains' Sessions, Communication Periods, and lectures).<sup>295</sup>

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<sup>295</sup> 1. This will be cutting financial costs in that, by using chaplains, there will be no need to outsource this capability. 2. There is no need for additional funding to establish a completely new force structure elements (i.e., military units or organs) to address this situation. In this manner chaplains will serve as a force multiplier. 3. Finally, land under military control is considered a National Asset, entrusted to the DOD and should, therefore, be used and managed in a sustainable manner. In principle chaplains' work will demonstrate how diverse conservation ideas are and how, when well considered, it may contribute to national biodiversity objectives without stretching DOD meagre resources.

Thirdly, as noted throughout the study the interaction between the church and state is at best hopelessly complex, and yet by now all can concur that at the heart of this complexity is the chaplains' ministry. As mentioned earlier the fact that Chaplains are by virtue of their appointment both state and church deployees complicates this relationship even further in that they are supposed to take and implement orders which some of them are controversial (cf. Section 1.7). Several scholars have tried to help us understand this difficult but important relationship. N. Koopman in his attempt to break this intractable relationship between state and church allows Jaap Durant luminous work speak for itself, "Classical models of church and state engagement" (Jaap Durant 1986: 14-34).<sup>296</sup> Dion A. Foster on the hand while he also discusses Jaap Durand models he however make a fascinating and compelling argument (cf. Section 1.7), namely that

Christians have a place within society and should not withdraw from their responsibility to be agents of God's healing and transformation. What the world requires is a Church that can exercise its responsibility to bring about personal, spiritual and moral transformation through evangelism, as well as social and structural transformation through effective mission in the world (Bentley and Foster:87).

This view expressed by a Senior British Commander becomes even more compelling here:

"My own observations and experiences ... lead me to conclude that the role of a padre on Operations is hugely important: a moral component force multiplier. In

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<sup>296</sup> Jaap Durand identified four models of Church and State engagement, namely the Roman Catholic Nature Grace Model; this model express the so-called *Corpus Christianum*, i.e. Christendom period. Society was described as the *congregation fidelium*, a mystical body, which was governed, on basis of ecclesial-canon and Roman-civil law, by Pope and Caesar as earthly representatives of the invisible Chief, Jesus Christ. The second model is called the *sacramentum mundi*, a sacrament of the world, which embody fully the redemption that God is fulfilling in human history through the elevation (*elevatio*), perfecting (*perficere*) and completion (*consummatio*) of the world. The third model is called the *Reformed Christocratic Model*. In this model the church impacts on political just by being a church that lives faithful to its calling. The church as institution challenges the political role-players and processes through her proclamation, pulpit announcements and other ecclesial declarations and actions. The more direct involvement of the church in party-political life is through its individual members who act anonymously, and not with the adjective, Christian, in political activities. The fourth and last model is the *Revolutionary-Eschatological Model*. In his words, all these models have a strong eschatological orientation which does not make them withdraw from the world, but which motivate them to confront and challenge the injustices in the world in a revolutionary manner. They reject conformity and advocate the total negation of the political and economic systems. The *pro-missio* of Christ's universal kingship, mobilizes the *missio* of the church in the world.

times of extreme stress, anxiety and grief, having a Padre allows soldiers and officers the opportunity to deal with these emotions ... Bottom line I would not want to deploy on combat Operations without a Padre” (Davie2015:43).

From this perspective it is clear that whether one looks at the role of chaplaincy from moral, theological, legal, military etc. what finally matters and it is at the heart of Foster’s argument is that chaplains are a critical corps within the SANDF and they have a “God-given responsibility” to minister to their members (Bentley and Foster: 78).<sup>297</sup> They are called amidst challenges associated with the state-church relationship, the paradoxes, tensions, and ambiguities associated with their calling in the military to mould and shape the SANDF soldiers’ behaviour, values, norms, attitudes and faith (cf. 1.8.5.).

One of these multitudes of tasks as bearers of the Gospel of Christ is, as demonstrated throughout the study, to provide clear unambiguous guidance and a prophetic voice on the kind of relationship the military should and must have with the natural environment, that of a companion, sojourner, and fellow-traveller. They are, by virtue of their proximity to the military, called to warn the military about the dangers of environmental neglect or laxity, and insist on a change of attitude in terms of how they view the natural environment. In the case of the SANDF, it is time to move from EM language of stewardship to describe the basis of the relationship between the military and the environment in terms of interrelation, intercommunion, and interpenetration.

#### **6.4. Conclusion**

In conclusion, as clearly stated in Resolution 1.8 of Lambeth Conference 1998 (see 4.5.1 above), human beings are both co-partners with the rest of creation and living bridges between heaven and earth, with the responsibility to make personal and corporate sacrifices for the common good of all creation. It also explicitly states that the redemptive purpose of God in Jesus Christ extends to the whole of creation. This position on creation follows many resolutions that have supported and strengthened the position of the Church with regard to its responsibility towards the earth.

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<sup>297</sup> Dion A. Foster argues that, “Christians have a God-given responsibility to engage any power, whether an individual or an institution, that acts contrary to the principles of the Kingdom of God and the Gospel of Christ. Every believer is to be a prophet, listening for the will of God in society and living to see that will enacted. This is best done where the State affords religious freedom to its citizens – creating sufficient space for them to express their convictions”.

This study fully appreciates the chasm created by the *dominion motif* as highlighted by the critique of the Christian tradition (and Churches) by the likes of Lynn White, Jnr. and others. The daunting physical and moral cost of human actions for the environment calls for urgent, relevant and adequate responses. The response proposed in this study argues for an Anglican ecotheological construct, with an emphasis on “effective coexistence”. This theology is sustainable and unlike mere stewardship, it is not limited to managerial, curating or supervisory notions. It allows for what has been referred to as a “life together” (see, e.g., 5.5.6 above) that includes the natural world.

As the renowned Anglican theologian Sally McFague (1993:199) reminds us:

In the vision of the new creation, we human beings have a special vocation. We are stewards of life's continuity on earth and partners with God in solidarity with the oppressed. ... more than anything else [this] portrait decentres and re-centres human beings: we are both less important and more important in the eschatological vision of a new future. We are responsible decision makers, among other things, which bring us to the subject of ethics.

The ACSA and SANDF must begin to imagine creation poetically as part of our being, both now and in future. Creation can exist without us, but we cannot exist without creation. Simply put, human beings are in it together as companions and sojourners.

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